

א

הראשונים היו נשיאים, והשניים אבות בתי דינין. (חגיגה טז, רע"ב: משנה פ"ב מ"ב)
Yosé b. Yo'ézer ...; Yosé b. Yohanan ...; Sh'ma'ya, ... Avtalyon The first ones (of each pair) were N°si'im, and the second ones heads of the court.

אב מלאכה principal category of labor
 (forbidden on the Sabbath)

אבות מלאכות ארבעים חסר אחת (שבת עג, סע"א: משנה פ"ז)
thirty-nine principal categories of labor (מ"ב)

אבא (אבא, אבא, אבא, אבא)
 father (1)

כל מצותא דמחייב אבא למיעבד לבריה ... (קידושין לב)
All duties that a father must perform for his son ...

אבא my father; Father
 אבא גדול מאבא (סנהדרין לז, סע"ב: משנה פ"ד מ"ה)
My father is superior to yours!

אבא ...
 This word is sometimes used as a title of respect before a proper name.

אבא שאול (ברכות לא, ועוד)
Abba Sha'ul

אבא (4)
 This word itself is sometimes used as a proper name.*

אבא (סנהדרין יז, ועוד)
R. Abba
 * In addition to several hakhamim who were called by this name in the Talmud, Abba was most likely the proper name of the famous amora who was known as Rav. See Rashi on — בבא בתרא נב, Rashbam on חולין קלז, סע"ב as opposed to Rashi's comment on אבות מז, ברכות מז, אבא.
 SEE: אבא

אברא בחוץ outside
 וליתב איהו מגואי ואיניש אחרניא מאברא (גיטין סטא)
and he should sit inside and another man outside
 SEE: גואי

אבתריה/בתריה אחריו after him
 SEE: בתר

אגב (א+גב) "על גב", על ידי
 on the basis of; by means of; by virtue of

אגב אורחיה לפי דרכו, דרך אגב
 by the way; in passing; incidentally
 מילתא אגב אורחיה קא משמע לו
 For an example, see

אגב גררא "על ידי גרירה", דרך אגב
 "through dragging"; incidentally

א

This Aramaic prefix is usually equivalent to the Hebrew preposition על with all its various meanings and nuances. It is a contraction of על: the ע is replaced by א whose pronunciation was similar to it in Babylonia, and the ל is replaced by a strong dagesh in the first letter of the next word whenever possible.

על (1)
 on; upon
 יתיב ארעא (חולין סגא)
it is sitting on the ground

על; על ידי; לפני (2)
 at; by; in front of
 אבא עניא וקאי אבא (בבא מציעא נט,ב)
A poor man came and stood at the door.

על; נגד (3)
 against
 רמא ... מתניתין אבא (ברכות מג, רע"א)
he hurled ... our mishna against a baraita (= he pointed out a contradiction between them)

על; בנוגע ל- (4)
 with reference to
 אסיפא קאי (שבת לז,א)
He "stands with reference to" the latter clause! (= The amora is referring to the latter clause of the mishna!)

על; על פי (5)
 according to
 אליבא ד- (בבא קמא כט, רע"ב ועוד)
according to the opinion of

על; בגלל (6)
 because of; on account of
 אבא ובר קמא חרוב ירושלים. (גיטין נה, סע"ב)
On account of [the incident involving] Kamtza and Bar Kamtza, Jerusalem was destroyed.

על; למען (7)
 for; towards
 ר' חייא בר יוסף — יהבו ליה זוזי אמלקא. (ב"מ מח, רע"ב)
[As for] R. Hiyya b. Yosef — [some people] gave him money towards [the purchase of] salt.

את (8)
 Sometimes this Aramaic prefix serves as an indicator of a direct object — like the word את in Hebrew. It is not translated into English.
 גלית אדעתך (ב"מ קט,א)
you revealed your intention
 SEE: אדעתא ד-, אדרבה, אהא, אהדדי, אחינא, אידי, אליבא ד-, אפומא ד-

אב (אב/אבי, אבות, constr. pl. אבות, abs. pl. אבות)
 father; head; principal category; prototype
 SEE: בנן אב

אב בית דין

head of the court; vice president
 In the Sanhedrin, this title was held by the hakham who was second in rank to the Nasi.
 יוסי בן יועזר ... יוסי בן יוחנן ... שמעיה ... אבטליון ...

הקא עיקר: התם אגב גררא נסבה. (בבא מציעא ד, סע"ב)
Here (= this mishna) is the principal (source); there
(in another mishna) he mentioned it incidentally.

אגב ד- "על ידי ש-"; כיון ש-
אגב דחשיבי, משמשי משמש בהו. (בבא מציעא כא, ב)
Since [these items] are valuable, he frequently gropes
for them.

אגב מקרקעי/קרקע על ידי קרקעות/קרקע
by virtue of [the transfer of] land

According to Torah law, certain modes of transferring ownership (קנינים) are effective only for land, while others are effective only for movable objects. Through (קרקע) it is possible to make a "package deal" wherein one of the modes for transferring land (for example, the payment of money) effects not only the transfer of land, but the transfer of some movables as well.

מטלטלי אגב מקרקעי הקנה להם (בבא מציעא יא, ב)
he transferred movables to them by virtue of [his transfer of] land

אגבי (גבי אפעל: מבי, prt. לאגבוי, inf.) הקנה
he caused/ordered to be collected; he confiscated

רב פפא אגבי ארבע מאה זוזי לבושת. (בבא קמא פד, ב)
Rav Pappa ordered four hundred zuz to be collected [as payment] for [causing] embarrassment.

SEE: גבי

אגדה/הגדה, אגדתא* aggada; narration

The aggada comprises all the teachings presented in the Talmud and Midrash that are not directly concerned with halakha. These include Biblical interpretations, the amplification of the Biblical narrative, maxims, doctrines, reasons for the commandments, anecdotes, and historical data about the Talmudic period. Occasionally, the aggada and the Pesah Haggada.

מר אמר ליה: לימא מר שמעתא; ומר אמר ליה: לימא מר
אגדתא. (בבא קמא סב, ב)
One said to him: Will the master (= you) state a halakha; while the other said to him: Will the master state an aggada.

דברים שמושקין לבו של אדם פאגדה* (שבת פז, סע"א)
matters that attract the heart of a person like aggada

* The root of both the Hebrew noun אגדה/הגדה and the Aramaic noun אגדתא is נגד, as in the Hebrew verb תגיד, he told. The characterization of aggada as attractive, in the second Talmudic example, may have been inspired by the Aramaic verb נגד from the same root, which means he pulled or he attracted.

אגמר (גמר אפעל) למד he taught

אגמריה (אגמר+יה) למד אותו he taught him
אגמריה רחמנא למשה (עירובין טו, ב)
the Merciful [God] taught Moshe*

* Literally: (he) taught him, Moshe. The pronoun him, which is redundant in English, anticipates the direct object Moshe.
SEE: גמר

אגר (אגר: אגר, act. prt. אגר, pass. prt. למיגר, inf.)
he hired; he rented

האי מאן דאגר אגרי (בבא מציעא עו, סע"ב)
someone who hired laborers

אגר נטר ליה/לי שגר המתן לו/לי

compensation for waiting for him/me
This is an interest charge that a seller adds to the purchase price (or a lessor to the rental fee) in exchange for postponing the collection of the payment that is due. It comes under the prohibition of usury.

כללא דרביתא: כל אגר נטר ליה אסור. (בבא מציעא טג, ב)
The general principle of usury is: Any compensation for waiting for him is forbidden.

אגרא (אגר, abs. and constr.)
a reward; compensation; rent; wages

לפום צערא אגרא. (משנה אבות סוף פרק ה)
According to the suffering is the reward.

אד- (אד+ד = עד+ד)
(1) עד ש-; בזמן ש-
until; while;

by the time that
דלמא אדאתית, שכיב ר' אבא. (בבא קמא קד, ב ורש"י שם)
Perhaps by the time you come [back], R. Abba will die.

(2) עד ש-; במקום ש-
instead of; rather than
For examples, see אדמיפלגי ב- ... ליפלגו ב-
אדתני ... ליפלוג וליתני בדידה

אדבר (דבר אפעל)
he led; he directed
SEE: דבר

אדבריה* (אדבר+יה)
הוליך אותו he led him; he brought him
אדבריה רב חסדא לרבנא עוקבא ודרש. (ביצה כט, סע"א ורש"י שם; אבל ע"ר שם)
Rav Hsda brought Rabbana Ukba forward [into the beth midrash] and [the latter] expounded.

* See note under אגמריה.

אדהכי (אד+ד+הכי)
עד כן; בינתיים
meanwhile

אדהכי ודהכי עד כן וכן; בינתיים
אדהכי ודהכי איזיל ואשמע מלתא מבי מדרשא. (ברכות טז, רע"א ע"פ כתי"י)

Meanwhile I will go and listen to a pronouncement from the beth midrash.

אדבר (דבר אפעל: מדבר, prt. לאדברי, inf.)
he mentioned; he recited

אדבר ליה בקריאת שמע (ברכות כא, א)
he mentioned it (= the exodus from Egypt) during the reading of Shema

(2) הזכיר; גרם שמישרו יזכר
he reminded
אדבריה חורבן בית המקדש. (כתובות סב, א)
He reminded him [about] the destruction of the Beth HaMikdash.

SEE: אידבר

אדמיפלגי ב- ... ליפלגו ב-
עד שחלוקים הם ב- ... יחלקו ב-

Instead of their disagreeing about ... [that case], let them disagree about ... [this case]!
This formula points out that there is a difficulty with the proposed interpretation of a tannaitic controversy. It is argued that if that interpretation were indeed correct, a different case would have been presented in the tannaitic text as the subject of the controversy.

אדמיפלגי בספיקו, ליפלגו בודאין? (מכות יז, רע"א)
Instead of [R. Eliezer and the Hakhamim] disagreeing about [a case where there is] a doubt* [whether the produce has been tithed], let them disagree about [a case of] certainty [that it has not been tithed]!

* Literally: "about its doubt"

SEE: אד-

אדעתא ד- על דעת; לדעת
with intention for
SEE: דעת, לאו אדעתאי

אדעתא דהכי על דעת כך
intention; with such an understanding

אדעתא דהכי לא יהב. (בבא קמא קי, סע"ב ורש"י שם)
He did not give [the money] with this intention.

אדעתא דנפשיה על דעת עצמו; בנקמתו
of his own accord; on his own initiative
נקרי אדעתא דנפשיה קא עביד. (יבמות קיד, א ע"פ כתי"י)
The non-Jew is acting on his own.

אדרבה/אדרבא* (אד+ד+רבה)
"על הגדולה"; גדולה מאז; להפך
on the contrary
שחונה מעלייתא היא? אדרבה, גריעותא היא! (תענית כד, ב)
Is [a] hot [year] an advantage? On the contrary, it is a disadvantage!

* This word should not be confused with אדרבה (as in אד+רבה, בבא מציעא יח, סע"א), against that [opinion] of Rabba, or אדרבא (as in אד+רבה, בבא בתרא לא, א), against that [opinion] of Rava. The student can determine the appropriate meaning from the context.

אדרבה איפכא מסתברא

גדולה מאז: ההפך מסתבר!
On the contrary!
The reverse makes [more] sense!

This expression presents a logical objection to the argument that was just quoted in the Talmud.

אמר רבה: מסתברא: עבודה זרה, דליה המלח קא אזלא, לא בעיא שחיקה; חמץ, דלשאר נהרות קאזיל, בעי פירור. אמר ליה רב יוסף: אדרבה! איפכא מסתברא! עבודה זרה, דלא ממיקסה, בעי שחיקה; חמץ, דממיס, לא בעי פירור. (פסחים כח, א)

Rabba said: It stands to reason: An idol, which is going [to be cast] into the Dead Sea, does not require crushing (since it is unlikely that it will be retrieved); hametz, which is going [to be cast] into any river, requires crumbling. Rav Yosef said to him: On the contrary! The reverse makes [more] sense! An idol, which does not dissolve, requires crushing; hametz, which dissolves, does not require crumbling!

אדתני ... ליפלוג וליתני בדידה

עד שהוא שונה ... יחלק ביה בעצמה וישנה ...
Instead of stating ... [an additional clause], [he] should have formulated a distinction in [this clause] itself and stated ...!

An interpretation of a tanna's halakha is sometimes challenged in the following manner: If that interpretation were indeed correct, the tanna would have drawn a distinction within the same clause of the mishna or baraita — instead of formulating a separate clause to express that distinction.

משנה: הנה בעל קורה ראשון ובעל חבית אחרון: (1) נשברה החבית בקורה — פטור; (2) ואם עמד בעל הקורה — חייב; (3) ואם אמר לבעל החבית "עמוד" — פטור. (בבא קמא לא, א: משנה פ"ג מ"ה)

תלמוד: [חייב] כשעמד למוש [אבל פטור כשעמד לקתף]. אדתני סיפא: ואם אמר לו לבעל חבית "עמוד", פטור — ליפלוג וליתני בדידה: במה דברים אמורים? כשעמד למוש — אבל עמד לקתף, פטור; (שם לא, א)

MISHNA: The carrier of a beam was [walking] first, and the carrier of a barrel behind: (1) If the barrel broke by [colliding with] the beam, he (= the carrier of the beam) is exempt. (2) But if the carrier of the beam stopped [suddenly], he is liable. (3) But if he had cried out to the carrier of the barrel "Halt!" — he is exempt.

TALMUD: [The ruling in the second clause, "he is liable," applies only] where he stopped to rest [but not where he had stopped merely to adjust the beam on his shoulder. Against this qualification the Talmud argues that, if it were true] instead of stating [in] the last clause: "But if he had cried out to the carrier of the barrel 'Halt!', he is exempt," [the tanna] should have formulated a distinction [in the second clause] itself and stated: "Under what circumstances [is he liable]? Where he stopped to rest — but if he stopped to adjust

the beam on his shoulder, he is exempt" (and most certainly if he had cried out "Halt!")
SEE: -אָד

אָהָא (א-הָא)

על זאת with reference to this
איכא דמתני לה אהא. (מכות ח, רע"ב ועוד)
There is [an authority] who teaches it (= the same statement) with reference to this [text].

אָהָדָי (א-הָדָי)

(1) זֶה עַל זֶה upon each other
מנחי אהדי (בבא מציעא כה, טע"א)
they are resting upon each other

(2) זֶה נֶגְדַּד זֶה one against the other
קשו קראי אהדי (קידושין ב, ב)
The p'sukim are difficult one against the other (= they contradict each other)!

(3) זֶה אֶת זֶה each other
In this sense, the -א prefix indicates a direct object, but it is not translated in English.

מִדְּקָרֵי אָהָדָי (עירובין ג, ג)
they remind each other
SEE: -אָ

אָהָר (הדר אפּעל: מִהָדָר, prt, לאהדורי inf)

(1) הִחְזִיר he returned; he restored
אהרניך למדינתך. (כתובות נא, א: משנה פ"ד מ"ח)
I will return you to your city.

(2) הִשִּׁיב; עָנָה he replied; he answered
לא אהר ליה רבא. (בבא בתרא ט, א)
Rava did not answer him.

(3) הִחְזִיר (פָּנָיו); הִפָּךְ (פָּנָיו) he turned (his face)
אהרניהו איהו לאפיה לגבי שרגא. (שבת ככב, רע"ב)
He turned his face towards the lamp.

SEE: הָדָר

אָהָיָא (א-הָיָא)

על איז? about which?
The Talmud has quoted a halakhic text — either a mishna, a baraita, or an amora's statement — that comprises several clauses. The last clause presents either a dissenting opinion or a modification or a comment. Now the Talmud uses the term אָהָיָא to raise the question: Which of the earlier clauses or elements in the text that was quoted is being disputed, modified, or commented upon by the last clause? In most cases, this question is followed by a tentative reply introduced by the term אִילֵּיקָא.

ברייתא: (1) אין חותכין שפופרת ביום טוב, ואין צריך לומר בשבת. (2) נָפְלָה — מחזירין אותה בשבת, ואין צריך לומר ביום טוב. (3) ור' יאשיה מקיל.
תלמוד: ר' יאשיה אהיאי? אילימא ארישא — הא קמתקו מנא! אלא אסיפא — תנא קמא נמי מישרא קשרי? (שבת קמז, ב)
BARAITHA: (1) One must not cut a tube (for a pipe or

a faucet) on a festival — and certainly not on the Sabbath. (2) [If] it has fallen (from the bottle where it served as a pipe), one may replace it on the Sabbath — and certainly on a festival. (3) R. Yoshiyya rules leniently.

TALMUD: About which (of the two halakhoth does R. Yoshiyya rule leniently)? If we say [he is talking] about the first clause — [the person] is surely preparing a utensil (an act that is clearly forbidden)! But [if he is talking] about the latter clause — even the first (anonymous) tanna, permits [such an act], (and there is no point to R. Yoshiyya's lenient ruling!)
SEE: אִילֵּיקָא

אָהָנִי* (הני אפּעל: מִהָנִי, prt, ההנה; הועיל he benefited; it was effective; it took effect)
אהני גזירה שנה, ואהני קרא. (בבא קמא ו, ב)
The tanna's analogy was effective (in establishing one halakhic point), and the pasuk (itself) was effective (in establishing another point).

* Do not confuse אָהָנִי with אָהָנִי (= א-הָנִי, on these!

אָוִר (אגר אפּעל: מִהָוִר, prt, לאוורי inf)

השכיר he rented out; he hired out
ההוא גברא דאוור ליה חמרא למבריה ... (בבא מציעא פא, ב)
There was a man who hired out a donkey to his friend...
SEE: אָגַר

אָוִדִי (ידי אפּעל: מִוִּדִי, prt, אוֹדִי imp, אוֹדִי inf)
(1) הוֹדָה he admitted (responsibility)
כפר במקצת, ואודי במקצת. (שבועות לט, ב)
He denied part (of the claim against him), and he admitted part.

(2) הוֹדָה; הִסְכִּים he accepted (his opponent's view); he agreed (with)

ואודי ליה חלל לשמאי (עבודה זרה לט, טע"ב)
but Hillel accepted [the view of] Shammai
(3) הוֹדָה; הִבִּיעַ תּוֹדָה he thanked; he acknowledged

עבדא דמפיק ליה מריה לחירות ויהיב ליה כסףא ודנבא ... בעי לאודוי ולשובחי. (פסחים קטז, טע"א)
A slave whose master releases him to freedom and gives him silver and gold ... needs to thank [his master] and praise [him].
SEE: לְדִידִי ... אָלָא לְדִידְכוּ אֹדוּ לִי מִיָּהָא ד-

אָוִדֵּעַ (ידע אפּעל: מוֹדֵעַ, prt, לאודועי inf)

הודיע he informed
אודיעה לבגל שדה, ואודיענהו לסהדי (בבא קמא קב, טע"ב)
he informed the owner of the field, and he informed the witnesses

אָוִזִּיָּה (יזף אפּעל: מוֹזִיָּה, prt)
הלוה he loaned

(usually money with the understanding that it may be spent and the same amount paid back)
... אוֹקְמִיה וּפְרָעִיה. (שבועות מא, טע"ב)
... [the plaintiff] had loaned him [the money] and [the defendant] had paid him back.
SEE: יָזַף, אוֹשִׁיל

אָוִקָמָא שְׁחוֹר black
עורב אוקמא (חולין סג, א)
a black raven

אָוִלְמָא כֹּחַ; חֲזָק strength; superiority
SEE: (ו)מָאִי אוֹלְמִיָּה ד- ... מ-

אָוִמָּד assessment; estimate
תרומה גדולה ניטלת באומד (גיטין לא, רע"א)
the great t'ruma may be set aside by estimate

אָוִמְדָנָא אומדן; אומדן; אומדן של אדם "estimation"; an assumption (with respect to the motive or intention of a person in a specific legal situation)
מאן תנא דאזלינו בתר אומדנא? אמר רב נחמן: ר' שמעון בן מנסיא היא, דתניא: הרי שהלך בנו למדינת הים, ושמע שמת בנו, ועמד וכתב כל נכסיו לאחר, ואחר כך בא בנו ... ר' שמעון בן מנסיא אומר: אין מתנתו מתנה, שאלמלא היה יודע שבנו קיים, לא היה כותבו. (בבא בתרא קמז, ב)
Who is the tanna [who holds] that we follow an assumption? Rav Nahman said: It is [the view of] R. Shim'on b. M'nasya, for it is taught (in a baraita): [If] a person's son went overseas, and he (= the father) heard that his son died, and he went and assigned in writing all his property to someone else, but subsequently his son reappeared ... R. Shim'on b. M'nasya says: His gift is not a [legally valid] gift, for had he known that his son was alive, he would not have assigned it [to another].

אָוִמָּנָא; אומנא; artisan; craftsman
האומני קורין בראש האילן. (ברכות טז, א: משנה פ"ב מ"ד)
Craftsmen may read [the Sh'ma while they are] at the top of a tree.

* The first form of the word is Hebrew. The second, which is Aramaic, sometimes refers to a person who treats the ill through bloodletting (as in שם ורש"י).

אָוִמְנוּתָא; אומנות; handicraft; trade
ר' יהודה אומר: כל שאינו מלמד את בנו אומנות מלמדו ליסטות. (קידושין כט, א)
R. Y'huda says: Anyone who does not teach his son a trade teaches him robbery.

* The first form is Hebrew, the second is Aramaic.

SEE: וְאוֹמֵר

אָוִנָּסָא; אונס; אונס; force; duress; accident; inevitable circumstances

תחילתו בפשיעה, וסופו באונס. (בבא קמא כא, ב)
Its inception (= the beginning of the damaging act) was due to negligence, but its culmination was due to inevitable circumstances.

an accident that is frequent (כתובות ג, א)
אונסא דשכיח (כתובות ג, א)
* Do not confuse this Hebrew noun with the next entry!
** This form is Aramaic.
SEE: אָנָס, אָנָס

אָוִנָּס (אנס, prt)
האונס נתן את הצער, והמפתה אינו נתן את הצער. (כתובות לט, א: משנה פ"ג מ"ד)
A rapist must pay for the pain (he caused), while a seducer does not have to pay for pain.
SEE: אָנָס, אָנָס

אָוִסִּיף (יסף אפּעל: מוֹסִיף, prt, לוֹסִיף fut, לאוסופי inf)
he added; he increased הוֹסִיף
משנה תורה לאוסופי הוא דאָתא. (חולין סג, רע"ב)
The book of D'varim has come to add (mitzvot not mentioned in the earlier books of the Torah).

אָוִקִי/אָוִקִּים (קום אפּעל: מוֹקִים, prt, לוֹקִים fut, לאוקי imp, לאוקומי inf)
(1) הִעֲמִיד; הָקִים he had (someone) stand
אוקי רבא אסורא עליה ודרש. (בבא בתרא קז, טע"א)
Rava had an interpreter stand by his side and lectured.
(2) הִעֲמִיד he set up;
he maintained (the status quo)

אוקי קמונא בחזקת מריה! (קידושין מהב, ושי"ו)
Maintain the money (or property) in the possession of its owner (in accordance with the status quo)!

(3) הִעֲמִיד; פָּרַשׁ he set up (a text as referring to a specific case or as presenting the opinion of a particular tanna); he interpreted (a mishna or a baraita)*

וקא אוקימנא: רישא במציאה וסיפא במקח וממכר? (ב"מ ח, א)

But have we not interpreted: The first clause [of our mishna refers] to [finding] a lost article and the latter clause to buying and selling?!

* Such an interpretation is called an אוקימנא by Rashi.
SEE: (ב)מָאִי אוֹקִימָא

אָוִרָא

(1) דֶּרֶךְ אֶרֶץ "the way of the land";
proper conduct; good manners

קרעיה — לאו אורח ארעא לגלויי קמיה רביה. (חגיגה יג, ב)
It is not [considered] good manners to uncover one's leg in the presence of his teacher.

(2) דֶּרֶךְ שֶׁל עוֹלָם "the way of the world";
the usual practice

אורח ארעא למשדא אומצא לכלבא. (שבת קנה, ב)
It is the usual practice to throw raw meat to a dog.

אורחא דמילתא קתני*

דרכו של הענין הוא שונה

"the normal way of the matter" he is teaching; he is presenting the usual case. This explanation of a mishna or baraita rejects an attempt to draw halakhic conclusions from the wording of the text. It is argued that the tanna speaks of a particular situation — not because he restricts the halakha to that particular case — but because that situation is most common.

משנה: מיד התינוקות שומעין את לולביהן ואוכלין אתרוגיהן. (סוכה מהא: משנה פ"ד מ"ז)

תלמוד: תינוקות — אין, גדולים — לא! הוא הדין דאפילו גדולים, והא דקתני "תינוקות" — אורחא דמילתא קתני. (שם מ"ב וע"ר ש"י)

MISHNA: From the hands of the children they take their lulavim (= the children's) and eat their ethrogim [on the seventh day of the Sukkoth festival].

TALMUD: [From] children — but not [from] adults?! — The same law applies even to [those of] adults, and [the reason] that [the tanna] states "children" [is that] he is presenting the usual case.

* A similar idea is sometimes expressed in the Mishna:

דבר הכתוב בהנהגה (בבא קמא נ"ב: משנה פ"ה מ"ז)

Scripture has spoken about the usual situation.

דבריו חכמים בהנהגה (שבת ס"ה: ס"ב: משנה פ"ו מ"ו ומ"ט) The hakhamim have spoken about the usual situation.

אורחיה דרכו

his normal way;

its usual manner; its custom

קרו, כיון דעבד תרי ותלתא זימני, אורחיה הוא. (ב"ק כ"ה:)
[As for an animal that causes damage with its] horn, after it has done [so] two or three times, this is [considered] its usual manner.

אגב אורחיה, מילתא אגב אורחיה קא משמע לן. SEE:

אורחיה דקרא

דרך הכתוב

normal Biblical style (as opposed to an extraordinary expression whose uniqueness would teach a certain point)

"איש" אמר רחמנא — ולא "אשה", או דלמא אורחיה דקרא הוא? (בבא קמא קט, רע"ב ע"פ במדבר ה:)
Has the Torah (specifically) stated a "man" — but not a "woman" (thereby excluding women from this halakha), or perhaps this is normal Biblical style (and so women are not necessarily excluded)?

אורי (ירי אפעל: מורי, אורי, inf.)

הורה; פסק

he taught; he issued a ruling
כיון דאורי בה חכם, היכי אכל מינה? (חולין מד, ב)
Since a hakham had issued a ruling [forbidding] it, how did he eat from it?

SEE: אוריין, אורייתא

אוריין/אוריין תורה

Torah בריד רחמנא דיהב אוריין תליתאי לעם תליתאי ... (שבת פ"ה, רש"י שם; בכתי"מ: אוריין)

Blessed is the Merciful (God) who has given the tripartite Torah (תנ"ך) to the tripartite nation ...

SEE: בר אוריין

אורייתא תורה

Torah This term — usually with a ד- prefix — designates a mitzva to be of Torah origin and Torah status, as opposed to a law enacted by the hakhamim.

מצה בזמן הזה דאורייתא, ונרדף דרבנן. (פסחים קכ"א)
[The eating of] matza nowadays is [a mitzva] of Torah [status], whereas [the eating of] bitter herbs is [a law] of the hakhamim.

בדיקת חמץ דרבנן הוא, דמדאורייתא בביטול בעלמא סגי (פסחים ד, ב)

searching for hametz is [a mitzva] of Rabbinic status, because according to Torah law, mere (verbal) nullification is sufficient

אורתא ערב; תחלת הלילה

evening; beginning of the night

וידוד בפלגא דליליא הוה קאמי מאורתא הוה קאמי (ברכות ג, ורש"י שם)

Did [King] David get up at midnight? He used to get up at the beginning of the night!

אושיל (שאל אפעל: מושיל, אושיל, inf.)

השאיל (something to be returned intact) he lent

אושלה מקום (גיטין עז, סע"ב ורש"י שם)
he lent her a place [in his courtyard]

SEE: אוזין, שאיל

אושפיזא

(1) מקום לינה; אכסניא lodging place; inn*
אית ליה אושפיזא בארץ ישראל (גיטין מד, ב)

he has a lodging place in Eretz Yisrael

(2) מארח; בעל מלון host; innkeeper**

משפתנא בפריטי בהדי אושפיזאי (שבת כג, ע"פ כת"י)
I used to participate (in the cost of the Hannukka lights) with my host by [paying] money

* Compare the Latin hospitium and the English hospice.

** Compare the Latin hospes and the English host. In the Zohar the word means guest in the notion of the who visit the sukka.

אושפיזון

אושפיזא; מארח

זכה בנימין הצדיק ונעשה אושפיזון לגבורה. (יומא יב, א)
Binyamin the righteous had the merit, and he became the host of the Omnipotent (since the Holy of Holies is located within the territory of his tribe).

* The suffix -ון, khan, may be of Persian origin.

אותיב (תוב אפעל: מותיב/מתיב, prt., לותיב, fut.)

אותיב (inf.) השיב; הקשה e refuted

אותיב ר' אבא בר ממל לר' אמי (בבא מציעא לו, ב)

R. Abba b. Memel refuted R. Ammi

SEE: (ולאו אותיבניה חדא זימנא, איתיבניה, מיתיב, מיתיב, SEE: מותיב; תיובתא מותיב)

אותיב (יתב אפעל: מותיב, prt., לותיב, fut., לאותיב)

אותיב (inf.) הושיב; הניח he seated; he placed

לא ידענא היכא אותיבתינהו. (ב"מ להא, מ"ב, ע"פ כת"י)

I know not where I placed them.

SEE: מותיב

איד (אוד: אידא, prt. f.s., אידו, prt. m. pl.)

הלך it went

* The same verb appears in דניאל ב: — according to Rashi's commentary there. See the next two entries.

ואידא ר' ... לטעמיה

ואידא ר' ... הולכת לשיטתו. [And [the halakha of] R. ... goes according to his principle.]

The halakha that was just quoted in the name of a certain amora or tanna follows the same principle that underlies another halakha of his, which is about to be quoted in the Talmud.

For an example — see סע"א קא, פסחים ק"א. SEE: טעם

ואידו לטעמיהו

והולכים לשיטותיהם and they go according to their principles

In this controversy, these tannaim or amoraim are consistent with their respective principles that are manifested in another controversy of theirs, which is quoted immediately in the Talmud.

For example, see יוחנן וריש לקיש יבמות ס"ב, א.

SEE: טעם

אזהרה

a warning (from the Torah);

a Biblical prohibition

עונש שמענו, אזהרה מנו? תלמוד לומר: "אלהים לא תקלל". (סנהדרין ס"א, ע"פ שמות כ"ב: ועוד)

We have [now] derived the punishment [for cursing a judge], [but] from where [do we derive] a warning [from the Torah]? Scripture teaches: "You shall not curse judges."

SEE: התראה

אזיק (ניזק אפעל: מזיק, prt., לאזיק, inf.)

הזיק he damaged; he caused damage

הוא דאזיק אנפשיה. (בבא קמא כז, רע"ב)

It is he who caused damage to himself.

אזיל (אזיל: אזיל, prt., ליזיל, fut., זיל, imp., למיזיל, inf.)

הלך he went

אזילנו בתר רובא. (בבא קמא מ"ב, ב)

We go after (= we follow) the majority.

it went away; (2) אפס; תם

it was finished; it was used up**

אזיל כתב, אזילא קדושתיה. (שבת קט"א, א)

[When] the writing has gone away, its sanctity has gone away.

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 9.

** The second meaning is also found in Biblical Hebrew: the bread was used up from our vessels, and in Modern Hebrew: it is out of stock.

SEE: ואזיל, (ק)מאן אזילא הא

SEE: כאחד

אחד ... ואחד ... (אחת ... ואחת ... f.)

(1) both ... and ...

כל מצות עשה שלא הזמן גרמה — אחד אנשים ואחד נשים (קידושין כ"ט, א: משנה פ"א מ"ז)

[In] all positive commandments that are not time-bound — both men and women are obligated.

(2) one (way) ... and another (way) ...

המדבר אחד בפה ואחד בלב (פסחים קי"ב, ב)

one who talks one [way] with his mouth and another [way] in his heart (= insincerely)

אחד אחד (אחת אחת, f.)

טובל אחד אחד במלח ואוכל (משנה מעשרות פ"ד מ"ג)
he may dip [the olives] in salt one by one and eat

אחוי (חוי אפעל: מחוי, prt., לחוי, fut., אחוי, imp.)

הראה; הגיד; רמז he showed; he told;

he indicated (by gesture)

ריש לקיש אחוי ליה דינרא לר' אלעזר. (בבא קמא ק"א, א)
Resh Lakish showed a dinar (coin) to R. Elazar.

SEE: מחוי

אחזיק (חזק אפעל: מחזיק, prt., אחזיק, inf.)

(1) החזיק he took possession (of);

he maintained possession (of); he occupied

האי מאן דאחזיק מגודא דערודי ולבר — לא הוי חזקה. (בבא בתרא לו, א)

[As for] one who has occupied [a strip of field] outside of the wild animals' fence — [it] does not constitute an act of acquisition.

(2) החזיק; תפס he took hold; he grasped

כיון דאחזיק ביה, זכה ביה. (סוטה מה, סע"א)
Since he took hold of it, he acquired ownership of it.

(3) החזיק; חשב he presumed; he considered

לאחזוקי איניש בגנבי לא מחזקינן. (שבועות מ"ב, ב)
We certainly do not presume a person [to be in the category of] thieves.

SEE: החזיק, חזקה

אחיק (חוד אפצל: מחכו. prt. pl. אחוקי. inf.)

he laughed **צחק**
אחיקו עליה ... אמר רב קהנא: גברא רבה אמר מילתא; לא תחכו עליה! (ברכות יט, ב)
They laughed at him Rav Kahana said: A great man has made a statement; don't laugh at him!
SEE: מחכו עליה במערבא, מחיד, חוכא

אחיל (חלל אפצל: מחיל. prt. אחיל. imp. אחולי. inf.)

he desecrated; he profaned **חלל**
אחילו עלוהי יומא רבא דשבתא (שבת קנא)
they desecrated the great day of the Sabbath on his account
he transferred sanctity **פדה** (2) חלל; פדה
from (produce designated for the second tithe, מעשר שני, or from fruit during their fourth year of growth, onto money); he redeemed
אחילה, וחדר אחילה! (ברכות לה, ע"פ ויקרא יט, כד)
Redeem it (= the produce), and [only] then eat it!
(3) מחל; ותר
he forgave; he yielded
וחד מיניהו אחולי אחילה למניה גבי חברה (ב"מ כו, ב)
and one of them yielded his portion to his partner

אחית (נחת אפצל: מחית. prt. מחת. pass. אחית. imp. אחותי. inf.)

he took down; he lowered; he deposed
כינו דאחיתיה, לא מסקינן ליה. (בבא בתרא לב, א)
Once we have deposed him (from serving as a kohen), we do not reinstate him.
SEE: נחת

אחריות responsibility; guarantee

אין בין נדרים לנדבות אלא שהנדרים חייב באחריותו, ונדבות אינו חייב באחריותו. (מגילה ח, רע"א: משנה פ"א מ"ו)
There is no difference between vow-offerings and free-will offerings except that [in] vow-offerings [where one says: I take upon myself to bring an offering] he has the responsibility for [replacing] them, but [in] free-will offerings [where one says: Behold this is an offering], he has no responsibility for [replacing] them.
SEE: נכסים שיש להן אחריות, נכסים שאין להן אחריות

אחרניא (אחריתי. f.s. pl. אחרני. m.)

another; else **אחר**
מפיק ליה להאי קרא לדרשא אחרניא (קידושין מא, סע"ב)
he uses this pasuk for another interpretation
* Our printed editions sometimes have אחריתא instead.
SEE: לישנא אחרניא, מידי אחרניא

אטו

(1) משום; בשביל **אטו**
on account of; because of
קנסו שוגג אטו מזיד. (שבת ג, סע"ב)
They established a penalty for the unwitting offender on account of the [case of a] deliberate one.

(2) כלום ... וכי ...? **אטו**
is it ...?!

This word sometimes introduces a rhetorical question. In English its force is best expressed by a change in word order and by the speaker's interrogative intonation — rather than by a specific translation. It is, for instance, becomes Is it?

אטו בשופטני עסיקינו? (בבא בתרא קכב, סע"א)
Are we dealing with fools?!

אטו וראת שמים מילתא זוטרתא היא? (ברכות לג, סע"ב)
Is the fear of Heaven a small matter?!

אטו כולוהו בחדא מחיתא מחיתניהו היכא דאיתמר היכא דלא איתמר לא איתמר

וכי את קלם באריגה אחת ארגתם? במקום שנאמר, נאמר; ובמקום שלא נאמר, לא נאמר.
Would you weave all of them into one web?!

[In the case] where it was stated, it was stated; [in the case] where it was not stated, it was not stated.
This argument means the following: Do not equate the two cases! The statement made by the amora regarding one case does not necessarily apply to the other case.

אמר ליה רב קהנא לרב אשי: התם אמר רבא: אף על גב דתניא תיובתא דשמואל, הלכתא כותיה; היכא מאי? אמר ליה: אטו כולוהו בחדא מחיתא מחיתניהו? היכא דאיתמר, איתמר; היכא דלא איתמר, לא איתמר. (ברכות כד, ע"פ כ"י, ושי"י)
Rav Kahana said to Rav Ashi: In that case Rava stated: Even though [a baraita] has been taught [that contains] a refutation of Sh'muel, the halakhic ruling is in accordance with his opinion; what is [the halakhic ruling] in this case? [Rav Ashi] said to him: Would you weave all of them into one web?!

[In the case] where it was stated, it was stated; where it was not stated, it was not stated.

* In a few cases, ... היכא דאיתמר has a somewhat different meaning, as in מ"ז, רע"א - עירובין מ, סע"ב.

אי/הי alas! woe!

אי עניו אי חסיד! מתלמידיו של אברהם אבינו! (ברכות ו, ב)
Alas the humble man! Alas the pious man! One of the disciples of Avraham our father [has departed]!
* Compare: אי לך ארץ שמלקך נער (קהלת י"ט:)

אי* not

עקיבא! אי אתה מתירא מפני מלכות? (ברכות סא, ב)
Akiva! Are you not afraid of the [Roman] Empire?

* Sephardic Jews pronounce this word אי — apparently as a contraction of אין. Nevertheless, the vocalization אי is supported by the Biblical Hebrew in אי כבוד

אי אם

if; whether
See the examples in the following entries.

אי ... אי ...

(1) אם ... אם ... *
whether ... or ...
מספקא ליה אי מוקפת חומה מימות יהושע בן נון היא, אי לא. (מגילה ה, סע"ב)

He is in doubt whether [the city] was surrounded by a wall from the days of Y'hoshua bin Nun or not.

(2) או ... או ...
either ... or ...
מתניתין מני? אי רבי אי ר' יוסי. (מגילה ד, ב)

Whose [opinion] is [presented in] our mishna? Either [that of] Rabbi or [that of] R. Yose.

* Compare. אם בהמה אם איש (שמות יט, ג)

אי איתא SEE: אם איתא

אי איתמר הכי איתמר

אלא אי איתמר הכי איתמר SEE:

אי אמרת בשלמא; אלא אי אמרת ...

בשלום אם אתה אומר ..., אלא אם אתה אומר ... (יש קשי).

It is well if you say ..., but if you say ... (and thereby adopt the opposing view, there will be a difficulty).

This formula supports a proposition by showing that the authoritative text that has just been quoted in the Talmud is in harmony with that proposition alone — not with the opposing view.

ברייתא: בהמת נכרי מטפל בה כבהמת ישראל.
תלמוד: אי אמרת בשלמא צער בעלי חיים דאורייתא, משום הכי "מטפל בה כבהמת ישראל", אלא אי אמרת צער בעלי חיים לאו דאורייתא, אמאי מטפל בה כבהמת ישראל? (בבא מציעא לב, ב)

BARAITHA: One must tend to an [incapacitated laden] animal of a non-Jew, just as [one must tend] to the animal of a Jew.

TALMUD: It is well if you say [that relieving] the suffering of animals is [a duty] from the Torah — then it follows that one must tend to it (= the animal of a non-Jew), just as [one must tend] to the animal of a Jew; but if you say [that relieving] the suffering of animals is not [a duty] from the Torah — why must he tend to it, just as [one must tend] to the animal of a Jew?

* This introductory expression equals אמרת בשלמא. SEE: אמרת, (ב)שלמא

אי אפשי

"it is not desirable to me"; I do not want

אי אפשי לזוז מבית אבא. (כתובות קג, א) משנה פ"ב מ"ג
I do not want to move from my father's house.

SEE: אי and its note.

אי אפשר impossible; it is impossible

אלמלא מקרא כתוב, אי אפשר לאומרו? (ראש השנה יז, ב)
Were it not for the fact that the pasuk is written [in

the Torah], it would be impossible to say this!

SEE: אי and its note.

אי בעי אם רוצה; אלו רצה

if he wants; if he would want

אי בעי, אכיל; אי בעי, לא אכיל. (סוכה כז, א)
If he wants, he eats; if he wants, he does not eat.

SEE: בעא

אי בעית אימא איבעית אימא SEE:

אי הכי אם כן

This expression usually introduces an argument that refutes the solution or explanation which was proposed in the Talmud. In several passages, however, this expression introduces a proof.*

For an example, — see מיבעי ליה.

* See שבת כח, א (and Rashi's commentary there) and קידושין מו, א (and Rashi and Tosafot there).

אלא מעתה SEE:

אי משום הא לא איריא

אם מפני זאת, אין ראיה.

If [your argument is] because of this [text], there is no proof.

This expression introduces a refutation of a proof. It is argued that the textual evidence just now presented can be refuted, because the text is subject to a different interpretation.

תלמוד: בעא מיניה רב אדא בר מתנה מאבני: מוכין שטמן בהן — מהו לטלטלן בשבת? [אבני אסר] לימא מסייע ליה? ברייתא: טומנין ... במוכין, ואין מטלטלין אותן.
תלמוד: אי משום הא, לא איריא. הכי קאמר: אם לא טמן בהן, אין מטלטלין אותן. (שבת מח, א)

TALMUD: Rav Adda b. Mathna asked Abbayé: Is it permissible [on the Sabbath] to handle cloth material in which one had kept food warm? [Abbayé forbade it.] Shall we say [that the following baraita] supports him?

BARAITHA: One may keep food warm in ... cloth material, but one may not handle it [on the Sabbath].

TALMUD: If [your argument is] because of this [baraita], there is no proof, [because] this is [what the baraita] may mean: [One may keep food warm in ... cloth material, but as for cloth material in general] if one did not keep food warm in it, he may not handle it [because it is considered "muktze," since it was not intended for Sabbath use].

SEE: איריא

אי נמי

(1) "אם גם"; או*

This expression introduces an alternative — usually an alternative solution to a difficulty or to a problem.

Talmudic discussion.

(1) In some instances, the two versions are substantially different.

אמר רב פפא ... : שאל שאמר "הריני משלם" לא מקני ליה קפילא. איכא דאמרי אמר רב פפא: שאל נמי, פין שאמר "הריני משלם" מקני ליה קפילא ... (בבא מציעא לדא)
Rav Pappa said: ... [If] a borrower (of the animal) says: "I am ready to pay [for the missing animal]," [the owner] does not transfer (the rights to receive) a double payment (from the thief) to him. Some say: Rav Pappa said: Even [with respect to] a borrower, once he says "I am ready to pay," the owner does transfer (the rights to) a double payment to him.

(2) In some instances, the two versions differ — not about the content of the statement — but about its authorship or about the structure of a Talmudic discussion.

וכמה? אמר רב יהודה בר חביבא אמר שמואל: שלשה ימים. איכא דאמרי: תני רב יהודה בר חביבא קמיה דשמואל: שלשה ימים. (כתובות ט, סע"ב ורש"י שם)
And how long [did the infant stop nursing]? Rav Y'huda b. Habiya said in the name of Sh'muel: Three days. Some say: Rav Y'huda b. Habiya [was] teaching [a baraita] before Sh'muel (which says): Three days.

* Although the content of the statement is the same, one version ascribes it to the amora Sh'muel himself, while the other says it was stated in a baraita that was recited before Sh'muel.

איכא דמתני לה/להא א

יש שמשנה אותה/אות-זאת על ...
there is someone who teaches it/this as referring to ...

After the Talmud has presented a statement of an amora as referring to a mishna or a baraita, this formula is used to introduce a different tradition that contends that the same amoraic statement refers to a different mishna or baraita.

משנה: לחנו שאמרו ... רחבן ... כל שחזא. ר' יוסי אומר: רחבן שלשה ספחים. (עירובין יד, ב; משנה פ"א מ"ו)
תלמוד: אמר רבא בר רב חנן לאבוי: הילכתא מאי? אמר ליה: פוק, חזי מאי עמא דברא. איכא דמתני לה אחא: משנה: השותה מים לכמא אומר שחבל ... ר' סרחא אומר: בורא נפשות ... (ברכות מה, א; משנה פ"ו מ"ח)
תלמוד: אמר רב חנן לאבוי: הילכתא מאי? אמר ליה: פוק, חזי מאי עמא דברא. (עירובין יד, סע"ב)
MISHNA: The side-posts of which they spoke may be of any width. R. Yosé says: Their width must be [at least] three handbreadths.

TALMUD: Rava b. Rav Hanan said to Abbayé: What is the halakha? He (= Abbayé) said to him: Go out [and] see what people do! There is someone who teaches it (= the dialogue between Rava b. Hanan and Abbayé) as referring to the following:

MISHNA: [If] one drinks water to [quench] his thirst, he recites: נפשות. R. Tarfon says: שחבל.

This verb is often used to mean include in the following context: A general expression in a mishna, a baraita, or in a pasuk is usually interpreted as including borderline cases into a halakhic category. Sometimes, the Talmud explicitly asks the question (the expression comes) to include what? and responds with an explanation beginning with the infinitive (to include ...). In other instances, that question is implicit.

משנה: כל מקום שאין מכניסין בו חמץ אין צריך בדיקה. (פסחים ב, רע"א: משנה פ"א: מ"א)
תלמוד: "כל מקום" — לאתויי מאי? לאתויי הא דתנו רבנן: חורי בית העליונים והתחתונים, וגם היציע ... אין צריך בדיקה. (שם ח, א)

MISHNA: Every place into which hametz is not brought need not be searched.

TALMUD: What [does] "every place" [come] to include? [It comes] to include this [baraita] that the hakhamim taught: The very high and low holes in the house, the roof of the balcony ... need not be searched.

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 14.

SEE: אמתא, (ל)אפוקי, ריבה, רבי

איתר (= אתתר: יתר אתפעל)

נותר, נעשה מיתר
it remained superfluous (and was therefore available for an interpretation)
איתר ליה חד "היולל" לברכה. (ברכות לה, א ע"פ ויקרא יטכד)

One [mention of] "praising" (as implied by the plural form) remained superfluous (and hence available) for [teaching about] a b'rakha.

SEE: מיתר

איכא (אית+כא) יש כאן; יש

here there is; there is; there are; it is possible (to); there are grounds (to)

For examples, see the entries that follow.

SEE: אית

איכא בינייהו יש ביניהם

there is [the following halakhic difference] between them

This expression introduces the Talmud's response to the question (what is [the halakhic difference] between them?).

See an example of both the question and the response under מאי בינייהו

איכא דאמרי יש אומרים

there are [some authorities] who say; some say; others say

This term introduces another version of a statement in the Talmud or another version of an entire

אידי דאתא ליה מדרשא, חביבא ליה (ב"ב קח, רע"ב)
since [the tanna] derived it from an interpretation, it is dear to him (and he taught it first)

אידי דבעי למיתני/למיתנא סיפא תנא נמי רישא ...

פין שרצה לשנות בסופה ... שנה אף בראשה
Since [the tanna] wants to state ... [in] the latter clause, he has also stated ... [in] the first clause

For examples — see רע"א שבת ל, and the example under the entry משום דקא בעי למיתני סיפא

איילונית* a barren woman; a woman who cannot bear children

איילונית דוקרנית, דלא נלדה. (כתובות יא, רע"א ורש"י שם)
"Ailonith" [means] "like a male," for she does not give birth.

* The word is thus derived from the Hebrew איל, a male (sheep), which is equivalent to the Aramaic דקר.

איירק* (= אתתר: יקר אתפעל)

it became dearer; it rose in value
איירק חלא ואדבון בדמי חמרא. (ברכות ה, ב)
Vinegar became dearer and sold at the price of wine.

* The expression (עבודה זרה מ, ב) איירק ליה תלמודא or (שבת קמז, ב) איירק תלמודא means his learning was forgotten — either from the root יקר, to become heavy, or from עקר, to be uprooted.

SEE: איירק

איירי (ארי אפעל: מירי. prt.)

היה מערה (ב-); עסק (ב-)

he was connected (with); he was dealing (with); he was speaking (of)

אידי דאירי באיסור אחותא, תנא "אחות אשתו" (יבמות ג, א)

since [the tanna] was dealing with a prohibition due to sisterhood, he [also] stated "his wife's sister"

* According to Rav Hai Gaon, the Aramaic root ארי is equivalent to the Hebrew ערה. For example, connected, occurs in the Mishna (מ"א). See the explanation of the gaon quoted in the Arukh (end of entry ער). The Yemenite pronunciation, however, is איירי, the equivalent of אפיעל, the form from the root ירי meaning it was pointed out or it was discussed. (See S. Morag, Babylonian Aramaic, The Yemenite Tradition, Jerusalem 1988, p. 85 and p. 282)

SEE: (וד)קארי לה מאי קארי לה, מירי, אירי

אייתי (אתי אפעל: מיתי. prt., ליתי. fut., אייתי. imp.) לאתוי/לאיתויי (inf.)

(1) הביא

אתא ואיתי מתניתא בדיה (בבא קמא מ, סע"א)
he came and brought a baraita with him

(2) הביא; רבה

he included; he extended

he הוא
she היא

קם איהו בחדא זוויתא ואיהי בחדא זוויתא. (תענית כג, ב)
He stood in one corner and she in another corner.

* For a full listing of the independent personal pronouns in Babylonian Aramaic, see Grammar for Gemara: Chapter 7.2.

איזדהר/איזדהר (= אתזהר: זהר אתפעל: מזהר. prt., נזהר. fut., איזדהר. imp.)

he was careful; he took care
טוי לי בר אוזא, ואזדהר מחרקא! (ביצה לב, ב)
Roast a duck for me, and be careful not to burn [it]!
SEE: מזהר

איזי איפוא; נא then; now

אימא לי, איזי, גופא דעובדא היכי הוה? (גיטין לט, סע"ב)
Tell me, then, how was the incident itself (= what really happened)?

* In some instances where our editions read איזי, the form איזי may be more correct (רע"א ועוד)

** In his Biblical commentary on כזלג, Rashbam writes that the Biblical Hebrew word איפוא has the same meaning as the Aramaic איזי.

איחייב (= אתחייב: חוב אתפעל: מחייב. prt., ליחייב. fut., איחייב. inf.)

he was/became obligated
איחייב ליה בעיר (בבא מציעא ל, רע"ב)
he became obligated to [return] it to him in the city
SEE: ליחייב, מחייב

לאיחלופי (= לאתחלופי. inf. (חלף אתפעל) להחלף

to be interchanged
אתי לאיחלופי בגיטא (יבמות נב, סע"א)
[this document] may come to be interchanged with an (ordinary) bill of divorce
SEE: מיחלף

איטמי (= אתטמי: טמי אתפעל: מיטמא. prt., ליטמא. fut., איטמי. inf.)

he/it became [ritually] unclean
אי בשרץ אטמי, אי בנבלה איטמי (שבועות יח, ב)
whether it became unclean by contact with a creeping thing or with an animal carcass
SEE: ליטמא, מיטמא

אידי (א+די) על ידי

by means of; through
איסורא אידי בהמה הוא דאתי (נזיר ב, סע"א)
it is through the animal that a prohibition comes about
SEE: -א

אידי ד-

"על ידי ש-"; הואיל ו-; כיון ש-
since; because

TALMUD: Rav Hanan said to Abbayé: What is the halakha? He (= Abbayé) said to him: Go out [and] see what people do!

SEE: מתני

ואיכא דמתני לה* להא שמעתא באפי/ באנפי נפשה

יש שמענה את השמועה הזאת בפני עצמה. And there is someone who teaches this halakha independently (usually as a controversy not connected with our mishna).*

משנה: קריכות ברשות הרבים ... הרי אלו שלו. (בבא מציעא כ"א, משנה פ"ב מ"א)

תלמוד: אמר רבה: ואפילו בדבר שיש בו סימן — אלקא קסבר רבה: סימן העשוי לידרס לא הוי סימן. רבא אמר: לא שנו אלא שאין בו סימן, אבל יש בו סימן חייב להקריז — אלקא קסבר: סימן העשוי לידרס הוי סימן. ואיכא דמתני לה להא שמעתא באנפי נפשה: סימן העשוי לידרס — רבה אמר: לא הוי סימן, רבא אמר: הוי סימן. (ב"מ כ"ב, ע"פ כתי')

MISHNA: Small sheaves [found] in a public thoroughfare belong to the finder.

TALMUD: Rabba said: Even something that has an (identifying) mark — it follows that Rabba must hold that a mark that is liable to be trampled is not [considered] an [identifying] mark. Rava said: [The mishna] refers only to something without an [identifying] mark, but he must announce [an object] that has a mark — consequently, he (= Rava) must hold that a mark that is liable to be trampled is [considered] an [identifying] mark. And there is someone who teaches this halakha independently: A mark that is liable to be trampled — Rabba says it is not [considered] an [identifying] mark, [while] Rava says it is [considered] an [identifying] mark.

* The word לה is sometimes omitted.

** A different usage occurs in ב, כתובות י"א. See Rashi there. SEE: מתני

ואיכא דרמי להו* מירמא

יש שמטיל אותם הטל.

There is someone who "hurls" them (= pits the two tannaitic texts against each other).

After one tradition has presented an amora's interpretation of our mishna without reference to any other tannaitic text, a second tradition now reports that the amora used the same interpretation of our mishna to resolve a contradiction between our mishna and (usually) a baraita.

משנה: לא יטע אדם אילן סמוך לשדה חבירו, אלא אם כן הרחיק ממנו ארבע אמות. (בבא בתרא כ"א, משנה פ"ב מ"ב) תלמוד: אמר שמואל: לא שנו אלא בארץ ישראל, אבל בבבל שתי אמות ... ואיכא דרמי להי מירמא: תנו לא יטע ... ארבע אמות, והתניא: שתי אמות! אמר שמואל: לא קשיא — קאן בבבל, קאן בארץ ישראל. (שם ע"פ כתי')

MISHNA: One should not plant a tree close to his

neighbor's field except at a distance of four cubits from it.

TALMUD: Sh'muel said: They taught [this] only with respect to Eretz Yisrael, but for Babylonia [a distance of] two cubits [is sufficient]. There is someone who "hurls" them (= who points out a contradiction between our mishna and a baraita): We have stated [in our mishna]: One should not plant ... [unless at a distance of] four cubits, but [a baraita] states: two cubits! Sh'muel said: There is no difficulty — here (in the baraita) [it refers] to Babylonia, there (in our mishna) [it refers] to Eretz Yisrael.

* Instead of לה, sometimes the f.s. לה, it, or, as in our example, the f. pl. להי appears in a manuscript.

** See ר"א and Rashi's comment there.

SEE: (ל)מירמא, קמא and its note

איכא למימר

יש לומר it is [possible] to say
התם ודאי איכא שבוועת שוא; הקא איכא למימר דליקא שבוועת שוא. (בבא מציעא ב"ב)
In that case there is certainly a false oath; in this case it is [possible] to say that there is no false oath.

SEE: מאי איכא למימר

איכא למיפרד

יש להקשות
there are grounds to refute (the
analog)

מה ל- ... ש- ... תאמר ב- ... ש- ...

For an example, see (ל)מפרד, קל וחמר.

SEE: (ל)מפרד, קל וחמר

איכנו (אי-כנו) אם איפוא; אילו

איכנו השתא לא אתא, סקנתון לבדי. (ברכות כה, סע"ב)

If I had not come now, you would have endangered my son.

SEE: כו

איכוון/איכוין (אתפול: כון מכוון)

נתכוון he intended; he had intention (for)

לא איכוון למרור (פסחים קיד, רע"ב)
he did not intend to [fulfill the mitzva of eating] a bitter herb

איכסיו/אכסיו (אתפול: כספ אתפול: מיקסיו, prt.)

ליכסיו (fut.) הלבין; נתביש

he grew pale like silver; he was embarrassed

איתיביה רבינא לרבא ... איכסיו. (עבודה זרה כ"ב)

Rabina refuted [the halakha of] Rava (from a baraita) ... [Rava] was embarrassed (by the refutation and unable to respond).

SEE: אישתומם קשעה תדא, כיסופא

איכפל (אתפול: כפל אתפול)

טרח; נתנגע he took pains; he troubled himself

ואיכפל תנא לאשמועין

וכי טרח התנא להשמיענו ...

Did the tanna take pains to teach us [such an exceptional case]?!?

This formula raises a difficulty against an explanation of a mishna or a baraita on the grounds that the explanation is far-fetched.

ואיכפל תנא לאשמועין גברא ערטילאי דלית ליה ולא כלום!! (בבא מציעא מו, רע"א)

Did the tanna take pains to teach us [a case of] a naked man who possesses nothing at all?!

איכפת* (= אתפול: כפת אתפול)

נוגע (לו) it concerned (him); he cared

This verb is always followed by ל- with a personal-pronoun suffix.

היינו האי דלא איכפת ליה אממונא דחבריה! (ב"מ כ"ד)
This is the one who was not concerned about the property of his fellow man!

* The etymology of this word is obscure. We have presented it as an Aramaic verb, the binyan from the root כפת. Nevertheless, we do not really understand why the dagesh, which one would expect to appear in the כ (איכפת). In fact, the Yemenite tradition reads this form איכפת. This word is occasionally used in Mishnaic Hebrew (פ"ט מ"ד) and often in Modern Hebrew, where a new noun איכפתיות, concern, has developed from it.

אילו/אלו* (אם-לו)

if; were This Hebrew conjunction introduces an unfulfilled condition.

אלו פינו מלא שירה כים ... אין אנו מספיקין להודות לך ה'. (ברכות נ"ט, ב)

Were our mouths filled with song like the sea ..., we could not give sufficient thanks to You, O God.

* See: ואילו לעבדים ולשפחות נמכרנו, החרשתי (אסתר ז:ד)

ואילו/ואלו*

but as for; whereas; while
מעיקרא כתיב: "שמחה ומשתה ויום טוב", ולבסוף כתיב: "לעשות אותם ימי משתה ושמחה" — ואילו "יום טוב" לא כתיב. (מגילה ה"ב, ע"פ אסתר ט"ז, כב)

First it is written (about the celebration of the miraculous Jewish victory on Purim): "Rejoicing and drinking and a holyday (implying abstaining from work)," and later (in Mord'khai's letter regarding the establishment of Purim) it is written: "To make them days of drinking and rejoicing" — whereas "a holyday" is not written (and so it is permitted to do work).

* This conjunction may have a precedent in Biblical Hebrew, although the vocalization is different:

כי אם יפלו, האחד יקים את חברו; ואילו האחד שיפל, ואין שני להקמו. (קהלת ד: ו תרגום שם)

אילימא (אי-לימא) אם (נאמר) ...

if we say ... This term introduces a tentative interpretation of a text that is immediately refuted and then replaced

by a different interpretation.

אילימא ארישא, פשיטא! אלא אסיפא. (ברכות י"ח)
If we say [this statement refers] to the first clause, it is obvious (and hence superfluous)! Rather [it refers] to the latter clause.

See אהניא for a more extensive example.

אילין/אלין

these אלו
אלין יומיא דלא להתענא בהון ... (תענית י"ב, ע"פ מגילת תענית)
These are the days on which it is forbidden to fast ...

ואילך

and onwards; and henceforth
שבע מעזרא (ואילך. (משנה פ"ג מ"ה)
There were seven [red heifers prepared] from [the time of] Ezra and henceforth.

אילך ואילך

hither and thither;
to one side and the other; in both directions
ופנה גחלים אילך (ואילך. (יומא מג"ב, משנה פ"ד מ"ג)
and he cleared away the coals to one side and the other
SEE: (ס)קאן ואילך

אימא¹ imp. (אמר) אמר!

This word often introduces a resolution of a difficulty or a rejection of a proposal — achieved either by reinterpreting a text or by changing it.

ואמר ר' יהושע בן לוי: לעולם ישכים אדם לבית הקנסות כדי שיזכה וימנה עם עשרה הראשונים; שאפילו מאה באים אחריו, נוטל שכן כולו. "נוטל שכן כולו" סלקא דעתך? אלא אימא: נותנין לו שכן כנגד כולו. (ברכות מז, סע"ב ע"פ כתי')

And R. Y'hoshua b. Levi said: A person should always come early to the synagogue so that he merit to be counted among the first ten; for even if one hundred [more] come after him, he receives the reward of them all. Do you [really] think: "He receives the reward of them all"? Rather say (= change the text): "He receives a reward equal to [the reward of] all of them."

SEE: אמר, אימור, אימר

אימא² fut. 1st person singular (אמר)

אמר I will say; I would say

לעולם, אימא לך ... (ברכות כ"ב, ועוד)

In reality, I will say to you ...

SEE: אמר, לעולם

אימא

SEE: אמא

ואימא הכי נמי

ואמר אף כן! But say [it is] really so!
After a proposal that a halakhic statement rejects is presented, the Talmud sometimes "turns the tables" and argues that the proposal may be correct after all.

ברייתא: בית האשה ... חייבת במזונה.
תלמוד: פשיטא! מהו דתיקא "ביתך" — ולא "ביתך" ...
קמשיטע לו. ואימא הכי נמי? (יומא יא,ב ע"פ דברים יא:כ)
BARAITHA: A woman's house ... must have a m^ezuza.
TALMUD: It is obvious! (Why, then, does the baraita need to state it?) What might you say: [The Biblical precept that] "your house" [requires a m^ezuza may imply] — but not "her house"? [Hence the baraita is needed to] teach us [that a woman's house needs a m^ezuza]. But say [it is] really so (that a woman's house is indeed excluded from m^ezuza)?

ואימא כוליה להכי הוא דאנתא
ואמר קלו לכך הוא בא!

But say that all of it has come for that!
After a Scriptural passage has been explained as a source for one halakhic point, the Talmud sometimes raises a difficulty: Perhaps the whole passage is needed for that point alone — leaving another point, for which the passage was supposed to provide a Scriptural source, without any basis whatsoever?

For an example — see רע"ב נח, בבא קמא.

אימא לא

I would have said: No!
This expression is frequently used in the course of a Scriptural argument that seeks to show that both of the elements stated in the text under discussion are necessary, because without one of them I would have reached a wrong conclusion.
See example under אימא.

אימא סיפא אמר את הסוף
Take note of the latter clause (of the mishna, baraita, or of the amora's statement)*
After the Talmud has just presented an interpretation or a comment about an earlier clause in the text under discussion, this expression is often used to introduce a latter clause in the same text that seems to be a contradiction to that interpretation or comment.

משנה: באחד בניסן ראש השנה ... לרגלים. באחד באבול, ראש השנה למעשר בהמה. ר' אלעזר ור' שמעון אומרים: באחד בתשרי. (ראש השנה ב, רע"א: משנה פ"א מ"א)
תלמוד: לרגלים. מניין ר' שמעון חיא. אימא סיפא: ר' אלעזר ור' שמעון אומרים: באחד בתשרי. (שם ז,ב ורש"י שם)

MISHNA: On the first of Nisan it is the New Year ... for festivals. On the first of Elul it is the New Year for the tithe from cattle. R. El'azar and R. Shim'on say: On the first of Tishri.

TALMUD: [The first of Nisan is the New Year] for festivals. Who is [the authority for] it? It is R. Shim'on. [But] take note of the latter clause: R. El'azar and R. Shim'on say: On the first of Tishri [is

the New Year for the tithe from cattle, indicating that the anonymous author of the earlier clause in the mishna is not R. Shim'on!]

* Occasionally, "the latter clause" is a baraita that was taught as an addendum to a mishna as in רע"א ברכות כז, ברכות כז, רע"א.

אימא רישא אמר את הראשי

Say the beginning! Take note of the earlier clause!

This expression introduces a contradiction from a previous clause.

For an example — see רע"ב טו, בבא מציעא לו, טע"ב.

SEE: אימא סיפא

אימא/אימא imp. (אמר)

say! one could say
This term often introduces an interpretation that serves as a tentative* resolution of a difficulty or a tentative* refutation of an argument.

משנה: ולא יתן לתוכו מים, מפני שהוא מקבא. (שבת מז,ב)
משנה פ"ג מ"ו

תלמוד: לימא תנו סתמא כר' יוסי דאמר: גורם לכיבוי אסור? ותסבא? אימא דאמר ר' יוסי בשבת — בערב שבת מי אמר? (שם מז,ב)

MISHNA: But (even on Friday) one must not pour water into it (= a vessel placed under a lamp to catch sparks), since he would be extinguishing (and thus desecrating the Sabbath).

TALMUD: Shall we say we have learned an anonymous mishna in accordance with [the halakha of] R. Yosé, who said: Indirect extinguishing is forbidden? But does it make sense?! One could say that R. Yosé stated [his halakha] about [an act done on] the Sabbath [itself, but] did he state [it] about [an act done on] the eve of the Sabbath (= Friday)?!

* This tentativeness is sometimes evident in the Talmud, e.g.: לא לימא מר "אימא" אלא "ידאמי" ...! (ערוכין צג,ב)
Let the master not say "one could state" but "definitely" ...!
SEE: אמר, אימא

אימא/אמליד (= אתמליד: מלך אתפצל: מימליד
inf. אימא/אמליד, prt.)

(1) נמליד; נועץ
he consulted (with);
he sought advice (from)

אזל ואמליד בדביתהו. (ברכות כז, טע"ב)
He went and consulted with his wife.

(2) נמליד; חזר בו
he reconsidered;
he changed his mind

כתבה מעיקרא תחמי ואמליד ולא יהבה ליה. (ב"מ יט,ב)
He originally wrote it (= the document) for this [person] but reconsidered and did not give it to him.

אימא imp. (אמר) אמר!
say! one could say
For further explanation with an example, see אימא.

אימא/אמליד (= אתמליד: מלך אתפצל: מימליד
inf. אימא/אמליד, prt.)

נמשך
he was drawn; it was protracted
ולא לאכול בסעודה קטנה ... דלימא אתי לאמשוכי (שבת ט,ב)
[One should] not [begin to] eat [even] a small meal (before the afternoon prayer) ... lest [the meal] come to be protracted.

אימא אימתי קתי
זמן קריאת שמע ד"שכיבה" — אימתי? (ברכות ב,א)
When is the time for reciting the Sh'ma of "lying down" (= of the night)?

SEE: קל אימא

אימא אימא; מורא
fear; awe
the fear of Heaven
אימא דשמיא (שבת קנו,ב)

אין הן; כן
yes; indeed
This affirmative word is often used in contrast to the negative לא.

הני — אין; אורי דדוחן — לא! (פסחים לה,א)
these (= species of grain) — yes; rice and millet — no!

SEE: אין הכי נמי, אין ולא ורפא בידיה

אין ... אלא ...

not ... but ...; not ... except ...; only
This formula may be rendered into English affirmatively as only (like the French ne ... que ...).

ראשית תזו אינו נוהג אלא בארץ. (ברכות כב,א; חולין קל,א)
[The law of] the first shearing does not apply except in Eretz Yisrael. (= It applies only in Eretz Yisrael.)

אין ושיבה אלא לשון עקבה, שנאמר: "ותשבו בקדש ימים רבים". (מגילה כא, טע"א ע"פ דברים א:מו)
[The verb] ישב (in this context*) is only an expression of "staying," as it is written: "And you stayed in Kadesh many days."

* This formula does not necessarily denote exclusiveness. Here, for example, it is not claimed that the verb ישב always means staying, for sometimes it does mean sitting as in ויקרא טו,ב.
SEE: אלא

אין בין ... ל- ... אלא ...
There is no [difference] between ... and ... except ...

אין בין יום טוב לשבת אלא אוכל נפש בלבד. (מגילה ז,ב)
משנה פ"א מ"ה

There is no [difference] between a festival and the Sabbath [with regard to forbidden labors] except for [the preparation of] food for people.

* See the subsequent mishnayoth in that chapter.

אין הכי נמי הן, אף קדי

Yes, it is indeed so! Your point is well taken!
With this conciliatory response, the Talmud or a

specific hakham concedes the point that was just now stated.

ברייתא: "כל זכורד" — לרבות את הקטנים.
תלמוד: קטן שהגיע לחינוך דרבנן היא! אין, הכי נמי, וקרא אסמכתא בעלמא (חגיגה ד,א ע"פ שמות כג:ז)
BARAITHA: "All your males [must appear before God on the three pilgrim festivals]" — including children.
TALMUD: A child who has reached [the age of] education is [obligated only because of] an enactment of the hakhamim (so how can this obligation be derived from a Biblical passage)! Yes, it is indeed so (that the obligation has been enacted by the hakhamim), and [thus] the Biblical passage is merely a support (for that rabbinic obligation).

אין ולא ורפא בידיה

"Yes" and "no,"
הן" ו"לא", ורפא בידו
for it was unsteady in his hand
In response to a problem that was posed to him on several occasions, the amora sometimes answered "yes" and sometimes "no." He did not reach a clear-cut decision.

For an example — see רש"י שם ורש"י שם ורש"י שם.

אין לי אלא ... מניין?
I have [established] only ..., from where [can I derive] ...?

This formula, which is common in baraitoth of Midrash halakha, presents the following difficulty: Whereas the Biblical passage quoted previously is a source for one halakhic point, it does not appear to be a source for a related point or another case. What, then, is the source for the latter?

"על מצות וקוררים יאכלוהו" — אין לי אלא בזמן שבת המקדש קנים. בזמן שאין בית המקדש קנים, מניין? (פסחים קכ, טע"א ע"פ במדבר ט:יא)

"They shall eat it (= the Pesah offering) with unleavened bread and bitter herbs" — I have [established the obligation to eat unleavened bread] only at a time when the Beth HaMikdash is in existence. From where [can I derive that obligation] for a time when the Beth HaMikdash is not in existence (when there is no Pesah offering)?

אין מיעוט אחר מיעוט אלא לרבות

[One] limitation [that occurs in the Torah] after [another] limitation really [comes] to extend [the scope of the law].

This rule of Biblical interpretation, which seems to defy logic, is probably a received tradition. It interprets the occurrence of two limiting words regarding the same point as extending the halakhic category to include an additional case.*

"וכי יהיה באיש חטא [משפט מות והוקת, ותלית אתו על עץ] ... אמר רב נחמן בר יצחק: לרבות "בן סורר ומורה". מאי טעמא דאמר קרא: "וכי יהיה באיש חטא" — איש ולא בן.

"הטא" — מי שעל חטאו נהרג, יצא בן סורר ומורה, שעל שם סופו נהרג. הרי מיעוט אחר מיעוט, ואין מיעוט אחר מיעוט אלא לרבות. (סנהדרין מ"א, ע"ש ויד רמ"ה שם ע"פ דברים כא:כב)

"And if a man has [committed] a sin [subject to the death penalty and is executed, you shall hang him on the gallows]." ... Rav Nahman b. Yitzhak said: [This is] to include "the stubborn and rebellious son" [in the law of hanging]. What is the source? Since the pasuk stated: "And if a man has [committed] a sin" — "a man," not a son [excluding the case of "the stubborn and rebellious son," who is too young to be called a "man"]; "a sin [subject to the death penalty]," [implying] one who is executed on account of a sin — excluded is "the stubborn and rebellious son," who is executed on account of his [criminal] destiny.** [Thus] there is [one] limitation after [another] limitation, and [one] limitation after [another] limitation really [comes] to extend [the scope of the law, so as to include "the stubborn and rebellious son" in the law of hanging].

* The converse is אלא למעט [one] extension after [another] extension really [comes] to limit [the scope of the law]. It appears in מ"א, כג, ב.בא קמא מהב.

** According to the baraita in מ"א, כג, ב.בא קמא מהב, the case of "the stubborn and rebellious son" never occurred and never will occur, but the Torah has taught us the law for study only — not for its actual implementation.

אין צריך/צורך לומר

it is not necessary to state; it goes without saying

This expression introduces the most obvious case where a particular halakha certainly applies — in contrast to a case where we need to be taught that the halakha applies.

"בְּחֵרִישׁ וּבְקִצִּיר תִּשְׁבֹּת" — אין צריך לומר חריש ... שְׁלֵשִׁבִיעִית, אלא חריש שְׁלֵשִׁבִיעִית שְׁלֵשִׁבִיעִית נִכְסָה בְּשִׁבְעִית ... (משנה שביעית פ"א מ"ד ע"פ שמות לד:כא)

"You must refrain from plowing and harvesting" — it is not necessary to state [that you must refrain from] plowing during the Sabbatical year, but [you must refrain from] plowing on the eve of the Sabbatical year entering the Sabbatical year ...

שְׁאִין תִּלְמֹד לומר ...

"There is no teaching that [the Biblical passage comes] to say ..."; It was not necessary for the Torah to state ...

This formula indicates that there seems to be a superfluous word or expression in the pasuk that was just quoted. It is always followed by the question what does ... [come] to teach?

דַּרְשׁ ר' עקיבא: "אז ישיר משה ובני ישראל את השירה הזאת לה', ויאמרו לאמר." שְׁאִין תִּלְמֹד לומר "לאמר." ומה תִּלְמֹד

לומר "לאמר"? (סוטה כ"ב: משנה פ"ה מ"ד) R. Akiva expounded: "Then Moshe and the children of Yisrael sang this song unto God, and they spoke saying." It was not necessary [for the Torah] to state saying. But what does [come] to teach? SEE: תלמוד לומר

אינגיד/איתנגיד (נגד אתפעל) נחלש; התעלף

he became weak; he became faint
he became faint and sighed (מגילה ט"ז, א)

אינה משנה

[it] is not an [authoritative] teaching

בית שמאי במקום בית הלל אינה משנה. (ברכות לו, רע"ב וש"נ רש"י שם)

[The opinion of] Beth Shammai when in conflict with [that of] Beth Hillel is not an [authoritative] teaching. SEE: משנה

אינהו (m.) הם

אינהי (f.) הן

אינהו עדיפי מיניה (מגילה ג, א)

* For a full listing of the independent personal pronouns in Babylonian Aramaic, see Grammar for Gemara: Chapter 7.2.

אינו דין ש- ...

is it not logical that ...?! This formula is often used to mark the conclusion of a קל-יחומר argument.

For an example — see אינו דין ש-.

ואינו חושש and he need not be concerned (that such activity is forbidden)

מי ששָׁרְרוּ כְּלֵי בְּדָרָה בַּמִּים מִהֶלֶד בָּהֶן וְאִינוּ חוֹשִׁשׁ (שבת קמו, סע"ב: משנה פ"ב מ"ד)

One whose clothes fell into water [on the Sabbath] on the way may continue walking in them and he need not be concerned (that people may suspect that he washed the clothes on the Sabbath).

SEE: לכתחילה

אינון הם

ומאן אינון? משה ואהרן. (ברכות לא, ב) And who are they? Moshe and Aharon.

SEE: אינהו, the more common form, and its note.

איני (אין-היא) קד היא?!

Is it so?! This term introduces a contradiction to the statement just quoted in the Talmud.

אמר רבינא: שמע מינה המבשל בחמי טבירה בשבת חייב ... איני והאמר רב חסדא: המבשל בחמי טבירה בשבת פטור! (שבת מ, סע"ב)

Rabina said: This proves that [if] one cooks in the hot springs of Tiberias on the Sabbath, he is guilty [of desecrating the Sabbath]. Is it so?! But did not Rav Hisha say: [If] one cooks in the hot springs of Tiberias on the Sabbath, he is exempt!

איניש/אינש (אינשי pl.)

אדם; איש man; person

אניש אחריןא (בבא מציעא כו, רע"ב) another person

* This form is popularly pronounced אינשי.

SEE: אינשי ביתה

אינד (אינד s.)

ההם; האחרים those; the others

תלתא — הני דאמרו: אינד ... (כתובות קיא, א)

Three (of the six oaths) are these that we have (just) stated; the others are ...

אינסיבא/אינסיב* f. (= אתנסיבא; נסב אתפעל)

מינסיבא (inf. f. אינסיבא)

she got married נשא

שמו לה לאשה, ואינסיבא (בבא מציעא לה, סע"א) [if] they appraised [the estate] for a woman [creditor], and she got married

* This verb always has a feminine subject, yet אינסיב — without the feminine suffix — is also found in our printed editions, as in מ, כב, א.

SEE: אינסיב, נסב

לאינצויי (= לאתנצויי; נצי אתפעל)

to quarrel לריב

תקינו רבנו דלא ליתו לאינצויי. (בבא מציעא יא, ע"פ כתי"י) The hakhamim enacted [the halakha] so that [people] would not come to quarrel.

אינש

SEE: איניש

אינשי (= אתנשי; נשי אתפעל; מינשי prt.)

שכח he forgot

שבועתיה אינשי, הפצא דכיר (שבועות כו, א רש"י שם) he has forgotten [the language of] his oath; (but) he has recalled the object [mentioned in his oath]

מנשה, כי נשני אלקים את כל עמלי (בראשית מא:א) * See

אינשיי (איניש s.) אנשים

men; people

* This form is popularly pronounced אינשי.

אינשי ביתה אנשי ביתו; אשתו

members of his household; his wife

לא מיקבלי עלי אינשי ביתי. אמר ליה: מה שמה? חנה. (תענית כג, סע"ב רש"י שם)

My wife is not acceptable to me. He said to him: What is her name? Hanna.

SEE: אנשי ביתו, בית

לאינתו לאישות

in matrimony; for a wife

הרי את לי לאינתו! (קידושין ה, ב)

Here you are to me in matrimony! (= Be my wife!)

אינתתא/אנתתא

woman; wife

SEE: איתתא

איסור; איסורא

(1) a prohibition

אין איסור חל על איסור. (יבמות יג, ב; חולין קיג, ב)

A prohibition does not take hold where there is already a prohibition.**

(2) ritual law — as opposed to civil law

כי אזלינן בתר רובא — באיסורא; בממונא — לא. (בבא בתרא צב, רע"ב רש"י שם)

In ritual law we follow the majority [practice] — not in civil law (where the status quo is the determining factor).

* The first form is Hebrew, and the second is Aramaic.

** For example, eating the meat of a pig does not entail an additional punishment if the pig had not been halakhically slaughtered.

איסור לאו

a prohibition [forbidden] by an [ordinary] negative commandment (punishable only by flogging)

שבת, דאיסור סקילה, גזרו רבנן; יום טוב, דאיסור לאו, לא גזרו ביה רבנן. (יבמות קיד, סע"א)

[With regard to the] Sabbath, where the prohibition [of labor] is subject to [death by] stoning, the hakhamim issued a decree; [with regard to] a festival, where the prohibition [is forbidden] by an [ordinary] negative commandment (punishable only by flogging), the hakhamim did not issue a decree.

SEE: לא תעשה, לאו

a prohibition [forbidden by implication] from a positive commandment

נשיאת כפים, דאיסור עשה (כתובות כד, ב רש"י שם) "lifting up the hands" (= birkath kohanim), which [if performed by a non-kohen] constitutes a prohibition [forbidden by implication] from a positive commandment**

* Aside from the example quoted above, this halakhic term occurs once more in פ"ב, עירובין — according to our printed editions of the Talmud, but not according to the famous Munich Manuscript. The more common Talmudic term is איסור עשה. לאו תבא מקלל עשה (see that entry). איסור עשה is sometimes used in Talmudic commentaries and in halakhic codes. See also the Rambam's use of this terminology in מ"ד, ד: משנה תורה, הלכות אישות א, ד: יד.

** In his commentary on this passage, Rashi states that the primary source for the halakha that this mitzva must be performed by kohanim exclusively is:

"כה תברכו" (במדבר ו:כג) — אתם ולא זרים! "Thus you shall bless" — you, but not non-kohanim!

איסמניה/איסמניה fut. (סמי פעל)

Shall I erase it?

אמחק אותה?

(1) An amora presented a mishna or a baraita.

(2) Subsequently, a difficulty was pointed out with regard to the halakha he had presented. (3) The amora sometimes acknowledges the difficulty and asks: Should I eliminate that problematic halakha

TALMUD: He may indeed be counted, but ...

* This form (without ל-), the absolute infinitive, is used to strengthen the verbal form that follows. It is best translated into English by an adverb, e.g., surely or indeed.

איכפר/איכפר (צדק* אתפצל)

it was needed; **נצרה, הנה צריך**
it was necessary [to be stated]
This term is often used to indicate that a Biblical passage or a halakhic statement (or any part of either) is not superfluous — in spite of any explicit or implicit arguments to the contrary.

הלכה כר' יהושע בן קרחה — איכפר. סלקא דעתך אמינא: יחיד ורבים הלכה כרבים. קא משמע לן: הלכה כר' יוחנן (עבורה זרה זא).

[That] the halakhic ruling is in accordance with [the opinion of] R. Y'hoshua b. Korha, needed [to be stated]. You would [otherwise] think [that] I should say: [When the opinion of] an individual opposes the majority [opinion], the halakhic ruling follows the majority. [This statement] teaches us that [in this case I do not invoke that rule, but] the halakhic ruling [here] is in keeping with the minority [view].

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 3.
SEE: איכפר/איכפר ליה

איכפר (אתקטיל: קטל אתפצל: מיקטיל prt.)

he was killed; he was executed **נחרג**
פיו דאיכפר, קרי להו "עבדך". (סנהדרין מז, סע"א ע"פ תהלים ע"ב)
Once they have been executed (by the Gentile government), [Scripture] calls them "Your servants"

איכפר (אתקיים: קום* אתפצל: מיקיים prt.)

it was established; it was fulfilled **נתקיים**
לא איכפר תנאיה (גיטין דר, סע"א)
his stipulation was not fulfilled

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 17.

איכפר (אתקלע: קלע אתפצל: מיקלע prt.)

he happened to come; **נקלע; נזדמן**
he chanced upon

מר זוטרא איכפר לבי רב אשי. (ברכות מו, ב)
Mar Zutra happened to come to the home of Rav Ashi.

* In Modern Hebrew usage, (נקלע) usually has a negative connotation, which is not present in the Aramaic verb.

איכפר* (אתקפד: קפד אתפצל) הקפיד; כעס

he was annoyed; he became angry **שמע ר' יוחנן ואיכפר** (ראש השנה כא, א)
R. Yohanan heard [about the incident] and became angry.

* This verb is often pronounced איכפר, a variation of the binyan, which is parallel to the Hebrew איכפר in the

איכפר (fut. 1st pers. s. אמר)

I should reverse [the order]
With this expression the Talmud challenges the order of the data that has been presented and proposes a different order.

ראשונה בשומר חנם; שנייה בשומר שכר. איכפר אמר! (בבא מציעא צד, ב ע"פ שמות כב, יב)

The first [paragraph refers] to an unpaid guardian; the second [paragraph refers] to a paid guardian. I should reverse [the order] (and explain that the first paragraph refers to a paid guardian, and the second to the unpaid guardian!)

איכפר/איכפר (= אתפטר: פטר אתפצל: מופטר prt.)

ליפטר (fut.)

(1) **נפטר (= נהיה פטור)**
he was exempt
שומר קמא אפטר ליה לגמרי (בבא קמא נב, ב)
and the first guardian would be exempt altogether

(2) **נפרד**
he departed; he took leave

ר' שמעון בן הלפתא אפטר מיניה דרב (מועד קטן טב, ב)
R. Shim'on b. Halaftha took leave of Rav.

SEE: ליפטר, מופטר

איכפר

התפדה; להפך **התפדה**

the opposite; the reverse
For examples — see: איכפר מסתברא, (נ)הא איכפר שמעיו להו, (נ)התנא איכפר

איכפר (אתפליג: פלג* אתפצל: מופליג prt.)
ליפולג (inf.)

(1) **נחלק**
he disagreed; he disputed
הא איכפרו בה תדא זימנא, מופליג: see: For examples —

(2) **נחלק**
it was divided

ארץ ישראל — לשבטים איכפר? (ב"ב כא, סע"ב ע"פ כתי")
Was Eretz Yisrael divided according to the tribes (into twelve equal portions)?

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 1.

SEE: פלג

איכפר (אתפסיל: פסל אתפצל: מופסיל prt.)

ליפסיל (inf.)

נפסל
it was disqualified; it became unfit

אתי לאיפסול (גיטין סז, ב)

[the bill of divorce] may come to be disqualified

איכפר/איכפר (inf.) (צדק אתפצל: מצטרף prt.)

הצטרף

"join"; "be counted" (as part of a quorum)

ברייתא: אפילו לא ... אכל עמם אלא גורגרת אחת מצטרף.
תלמוד: איכפר מצטרף, אכל ... (ברכות מח, סע"א)

BARAITHA: Even if he ate only one fig he may be counted [as part of a quorum for Birkath haZimman].

איכפר (= אתעשר: עתר אתפצל)

התעשר; העשיר **התעשר**
he became wealthy

מן שית מילי איכפר ר' עקיבא. (נדרים נ, סע"א)
From six things (= sources) R. Akiva became wealthy.

איכפר **איכפר**

This measure of volume equals three s'as.

* See the table of measurements in the appendix.

איכפר (imp. אמר)

הפך! החליף! **הפך! החליף!**

In order to resolve a difficulty, the Talmud sometimes uses this term to introduce a textual change in a baraita or a mishna.

(1) In some instances, the authorship of two opinions in a controversy is reversed, so that the opinion formerly attributed to one hakham is now attributed to his colleague and vice versa.

ברייתא: נפל ליד דין, לא יוצאו עולמית. ר' יוסי אומר: הרי הוא בחזקתו. (בבא מציעא זא, א)

תלמוד: איכפר! נפל ליד דין, לא יוצאו עולמית — דברי ר' יוסי ור' חזקוני אומרים: הרי הוא בחזקתו. (שם זב, ב)

BARAITHA: [According to the Hakhamim, if a note of indebtedness] fell into the hands of a judge, it must never be produced [for collection]. R. Yosé says: It retains its validity (and the debt may be collected).

TALMUD: (Because of a contradiction between R. Yosé's statement here and his statement in another baraita.) Reverse [this baraita so that it will read: If] it fell into the hands of a judge, it must never be produced [for collection; this is] the opinion of R. Yosé, but the Hakhamim say: It retains its validity.

(2) In other instances, two elements within a statement are reversed. Thus the predicates of two clauses may be interchanged, so that what was predicated at first about one subject is now predicated about the other subject, and vice versa.

ברייתא: סנטר אינו מכור, אנוקלמוס מכור. (בבא תלמוד: איכפר! ... סנטר מכור, אנוקלמוס אינו מכור. (בבא בתרא סח, ב)

BARAITHA: [If one sells a town] the watchman is not sold; the town clerk is sold (even though both individuals are slaves).

TALMUD: Reverse [the clauses]! ... The watchman is sold; the town clerk is not sold.

Sometimes, the Talmud later rejects the proposed textual change and exclaims: **In reality, do not reverse [them]!** Then it presents another opinion that resolves the difficulty differently. See the Talmudic passage from which our first example was taken.

SEE: מוחלפת השיטה

from the material I teach?*

(1) תני רבה בר בר חנה קמיה דרב: שורי הרגתי! ... אתה אמרת לי להורגו! ... פטור. (2) אמר ליה: לא שבקת חיי לבריתא כל קמניה? (3) אמר ליה: איסמיה? (ב"ק צא, ב ע"פ כת"י)

(1) Rabba, the grandson of Hanna, recites [the following baraita] before Rav: "You killed my ox!" —[claimed the plaintiff, and the defendant replied:] "You told me to kill it!" He is exempt [from responsibility]. (2) He (= Rav) said to him (= Rabba): You are not allowing people to live! How can his claim ("you told me to kill it") be believed? (3) He (= Rabba) said to him: Shall I erase it?

* See Rashi on רע"ב נח, רע"א; נח, רע"ב רע"א.
SEE: סמי, סומא

איכפר

issar
This coin is worth eight p'rutoth.

* See the table of coins in the appendix.

איכפר (= אתענש: ענש אתפצל: מיענש prt.)

נענש **נענש**
he was punished

ודניאל מנן דאיכפר? (בבא בתרא דא, א)

And [as for] Daniel, from where do we derive that he was punished?

איכפר (= אתעסק: עסק אתפצל)

נעסק **נעסק**
he occupied himself (with)

רבינא איכפר ליה לבריה בי רב חביבא (כתובות ח, סע"א ורש"י שם)

Rabina occupied himself with [preparations for] his son's wedding at Rav Haviya's house.

SEE: עסק

איכפר/איכפר (עקר אתפצל)

(1) **נעקר; נז ממקומו**
it was uprooted; it moved from its place

איכפר איכפר (חולין מד, סע"א)
they were completely torn away

(2) **נשכח**
it was forgotten

איכפר תלמודיה (שבת קמז, ב)

he became sterile **נעשה עקר**

איכפרא דביתו (כתובות סב, ב ורש"י שם)

his wife became sterile

SEE: איכפר

לאיכפרמי (= לאתערומי) inf. (ערס איכפר)

להערים **להערים**
to be subtle; to act deceptively;

to employ a stratagem

מבשל הוא דלא אתי לאיכפרמי (שבת לח, רע"א)
cooking [on the Sabbath] is [something regarding] which one would not come to act deceptively (by feigning ignorance of the prohibition)

* Occasionally, איכפרמי (binyan) is used with the same meaning as in ב, בבא מציעא ד, ב.

SEE: מיערם, מערים

binyan. In fact, it is spelled איִקְרִי in some printed editions of the Talmud.

SEE: קָפִיד

איִקְרִי/אִקְרִי (= אתְקִרִי קרא אתפֿעל: מקרי. prt.)
נִקְרָא it was called; it was termed

ראש חודש איִקְרִי מועד (פסחים עז, רע"א)
the first of the month has been termed a festival

איִקְרִי/אִקְרִי (= אתְקִרִי קרי אתפֿעל)
קָרָה; נִדְמָן he happened (to)

וְדִלְמָא אִיקְרִי וִיהִבּוּ לֵיהּ? (כתובות כו,א)
But perhaps they happened to give [it] to him?

אִירָא

(1) רָאָה; קִבִּיעָה proof; a determination
מידי אִירָא, אי משום הָא לֹא אִירָא. For examples — see אִירָא

(2) תְּפִיסָה; נְקִיטָה "seizing"; a determination
מאי אִירָא. See example under the entry אִירָא

* This noun is based on the Aramaic verb אִירִי, the equivalent of the Hebrew verb עָרַי.

SEE: אִירִי, (וְדִלְמָא) קָרָה לֵהּ מֵאִי קָרָה לֵהּ

אִירָכְס (= אתְרָכְס: רכס אתפֿעל: מירכס. prt.)
אָבַד it was lost

שָׁטְרָא מַעֲלִיא הוּא לִי וְאִירָכְסִי! (בבא בתרא לב, רע"ב)
I had a valid document, but it got lost!

אִירָתָה (אתְרָתָה: רתת אתפֿעל: מירתת. prt.) אִירָתוֹתִי
inf. רָתַתְיָא he was trembling/afraid

הִכָּא דְאִיכָּא עֵדִים, אִירָתוֹתִי מִירָתָה (ב"ב כח,ב ע"פ כתי")
where there are witnesses, he is certainly afraid

אִישְׁתוּמַם

SEE: אִשְׁתוּמַם

אִישְׁתִּי/אִשְׁתִּי (שְׁתִּי: שְׁתִּי. prt.) לְמִישְׁתִּי (inf.)
שָׁתָה he drank

יומא חד אשתי טובא, ולא הוה ידע כמה שתי. (פסחים קיב)
One day he drank a lot, and he did not know how much he was drinking.

* The initial ("prosthetic") א is prefixed for phonetic reasons, but the binyan is still considered לֵקַל.

אִישְׁתִּיר/אִשְׁתִּיר (שִׁיר: שִׁיר. prt.)
נִשְׁתִּיר; נִשְׁאָר he remained; he was left

לֹא אִישְׁתִּירָא מִיְיָהּ אֶלָּא הֵיאּוּ יוֹקְתָא (ב"ב ג, סע"ב)
only one young girl was left from them

אִישְׁתִּיק/אִשְׁתִּיק (שְׁתִּיק: שְׁתִּיק. prt.)
לִישְׁתִּיק; שָׁתָק (inf.) he was silent

In some cases, an amora remains silent in the face of a halakhic question or an objection. There are several possible explanations for his silence:

- (1) The amora did not know the answer.
- (2) He agreed with the objection that was raised

against his opinion.**

(3) He ignored what was said to him, because he was not impressed by it.**

אמר ליה רב חסדא לרב יצחק: ... הָאָה מֵאִי? אִישְׁתִּיק וְלֹא
אמר ליה ולא מיד. (ברכות כז,א)

Rav Hsida said to Rav Yitzhak: ... What is [the halakha] here? [Rav Yitzhak] was silent and said nothing to him.

* The initial ("prosthetic") א is prefixed for phonetic reasons, but the binyan is still considered לֵקַל.

בבא מציעא לז, רע"ב as in שְׁתִּיקָה כְּהוֹדָאָה

בבא בתרא סב,א ותוסי ד"ה "ומודה רב"

אִישְׁתִּיכָה/אִשְׁתִּיכָה (שָׁכַח אתפֿעל: משתכח. prt.)
לִשְׁתִּיכָה (fut.)

(1) נִמְצָא; נִתְבָּר it was discovered;
it became clear; it resulted; consequently

ינוקא מקני קני, אִשְׁתִּיכָה לֹא מִקְנִי, וְאִישְׁתִּיכָה דְקָא נְפִיק בְּלוּב
שאינו שלו. (סוכה מו,ב)

A child can acquire possession [of a lulav, but] he cannot transfer possession, and consequently [an adult who has recovered the lulav he had given to a child] is performing the mitzva with a lulav that is not his own.

(2) נִשְׁכַּח it was forgotten

דאִישְׁתִּיכָה — אִישְׁתִּיכָה (תמורה טו,ב ורש"י שם)
that (halakhic material) which was forgotten — was forgotten

* In spite of the fact that the active form of this sense of the verb is אִישְׁתִּיכָה, the binyan, nevertheless the passive form אִישְׁתִּיכָה is in the binyan, the passive of the verb. Our vocalization is confirmed by manuscripts of the Talmud and Targum Onkelos and by the popular pronunciation.

** This meaning of the root שָׁכַח is common in Hebrew but rare in Aramaic.

SEE: אִשְׁתִּיכָה

אִישְׁתִּילִי (שָׁלִי אתפֿעל: משתיל. prt.)
שָׁכַח; שָׁגַג he forgot; he erred

אכל, ואשתילי ולא בריך. (ברכות נג,ב)
He ate, and he forgot to recite Birkath HaMazon.

אִישְׁתִּמִּיט/אִישְׁתִּמִּיט (שָׁמַט אתפֿעל: משתמיט. prt.)
לִישְׁתִּמִּיט; לִישְׁתִּמִּיט (inf.)

it slipped (his mind); it was overlooked

אִישְׁתִּמִּיטִיהָ הָא דְאָמַר שְׁמוּאֵל. (ראש השנה יג, סע"ב)

This (halakha) which Sh'muel said was overlooked by him (= R. Zera).

אִישְׁתִּמִּיט (שָׁמַט אתפֿעל: משתמיט. prt.)
לִישְׁתִּמִּיט (inf.)

(1) הִשְׁתִּמִּיט; הִתְחַמֵּק he slipped away;
he escaped

אִישְׁתִּמִּיטִי הוּא דְקָא מִשְׁתִּמִּיט מִיָּנִיה. (בבא מציעא ג, רע"ב)
He is actually slipping away from him. (= The defendant is trying to put off the claimant.)

(2) הִשְׁתִּמִּיט; דִּלֵּג he omitted

לֹא לִישְׁתִּמִּיט תָּנָא וְלִיתָנִי "הָעֶרֶל וְהַטְּמֵא" (יבמות עב,ב)
Let the tanna not omit stating [the case of] "the uncircumcised and the ritually unclean"!

אִישְׁתִּמַּע (שָׁמַע אתפֿעל: משתמע. prt.)
נִשְׁמַע it was heard

אִישְׁתִּמַּע מִלְתָּא בִּי מַלְכָּא. (בבא מציעא פג,ב)
A report was heard at the king's residence.

אִישְׁתִּמַּשׁ/אִשְׁתִּמַּשׁ/אִישְׁתִּמַּשׁ (שָׁמַשׁ אתפֿעל:
משתמש. prt.)
לִישְׁתִּמַּשׁ; לִישְׁתִּמַּשׁ (inf.)

הִשְׁתִּמַּשׁ he used

שָׁרוּ לֵיהּ רַבְּנֵי לְאִישְׁתִּמַּשׁ בְּגוּיָהּ (בבא מציעא כט,ב)
The hakhamim permitted him (= the finder) to use them (= the lost articles).

אִישְׁתַּעֲי (שָׁעִי אתפֿעל: משתעי. prt.)
לִישְׁתַּעֲי (inf.)

(1) דִּבֵּר he spoke; he discussed

אִישְׁתַּעֲי אִיהוּ בְּלִשׁוֹן הַקֹּדֶשׁ (סוטה לו, סע"ב)
he spoke in the holy tongue

(2) סָפַר he told; he related (an incident)

אִישְׁתַּעֲי לִי רַב חָמָא (בבא מציעא נז, רע"א)
Rav Hama told me

אִישְׁתַּרִי (שָׁרִי אתפֿעל: משתרי. prt.)
לִישְׁתַּרִי (inf.)

אִישְׁתַּרִי (inf.) הִתֵּר it was permitted

נָחִי דְאִישְׁתַּרִי בְּעִידוֹ עֲבוּדָה, בְּלֹא עִידוֹ עֲבוּדָה לֹא אִישְׁתַּרִי
(מנחות מג, סע"א)

Even though [a kohen] has been permitted [to wear sha'atnez] at a time [when he is performing] the Temple service, he has not been permitted [to do so] at a time [when] not [performing] the Temple service.

SEE: שָׁרָא

אִית יֵשׁ is; are; exists; has validity

The word אִית, like the Hebrew יֵשׁ, is often used with pronoun suffixes that represent the grammatical subject. The following forms are the most common:

אִיתָהּ (m.) is; יֵשְׁנָה

it has substance/validity

אִיתָהּ (f.) is; יֵשְׁנָה

it has substance/validity

אִיתְהוּ (they are); יֵשְׁנָם

they have substance/validity

מִתְּנָה מִדְּעָתָה אִיתָא: בְּעַל כּוֹרְחָה לִיתָא (גיטין כא, א)
[if] a gift [is granted] with her consent, it has validity;

[if granted] against her will, it has no validity

הוֹאִיל וְאִיתְנָהוּ בְּשִׁמְרָה, אִיתְנָהוּ בְּזִכְרָה (ברכות כ, ב)
since they (= women) are [included] in observing [the Sabbath], they are [included] in reciting [Kiddush]

* For the complete paradigm, see Grammar for Gemara: Chapter 7.313.

SEE: לִית

אִית בֵּיהּ (בֵּיהּ: f.s.; בֵּיהּ: m. pl.)
יֵשׁ בּוֹ there is in it; it has; it contains

אִית בֵּיהּ שְׁוָה פְּרוּטָה (קידושין יב, סע"א)
it has the value of a p'ruta (coin)

SEE: לִית בֵּיהּ

אִית לֵיהּ (לֵיהּ: f.s.; לֵיהּ: m. pl.)
יֵשׁ לוֹ (1) he has; he possesses

אִית לֵיהּ חֲמָרָא לְלוֹה (בבא מציעא סב,ב)
the debtor possesses wine

(2) he is entitled to; he has a right of

אִתְּנָה לֵיהּ זְכוּיָהּ לְנַפְשֵׁיהּ (בבא מציעא יב, א)
a minor has [the right of] acquisition for himself

(3) he holds (an opinion); he agrees with

רַבְּנֵי אִית לְהוּ דְרַב חֲסָדָא (בבא מציעא מז, סע"ב)
the Hakhamim agree with [the opinion] of Rav Hsida

SEE: לִית לֵיהּ

אִיתָא/אִיתָא יֵשְׁנָה It (f.) is;
it has substance/validity

For examples, see אִיתָא and אִיתָא

לְאִיתוּי/לְאִיתוּי (inf. (אתי אִתְּנָה)
לְהִבִּיא to bring; to include

SEE: אִיתוּי

אִיתוּסָף (יִסְרָף אתפֿעל: נוסף)
it was added

אִיתוּסָף אִיסוּר לְגַבֵּי בְעָלָה. (כריתות יד, רע"ב)
A prohibition was added with regard to her husband.

אִיתוּתָב (תוּב אתפֿעל: הוּשַׁב)
he was refuted

וְלֹא אִיתוּתָב רִישׁ לְקִישׁ? (בבא מציעא יב,ב)
Has Resh Lakish not been refuted?

SEE: אִיתוּב, אִיתוּבִי, תוּבִיתָא

אִיתוּסָם (זָמַם אתפֿעל: הוּזַם)
it was refuted

SEE: הוּזַם and its note.

אִיתוּקָא (זָק אתפֿעל: מִיתוּקָא. prt.)
לִיתוּקָא (fut.)

הוּזַק; נִזָּק it was damaged

אִינוּ אִיתוּקָא מִעֲלָמָא (בבא קמא יג,ב)
if [my ox] had been damaged by someone else's [ox]

אִיתוּחִי (חִיזִי אתפֿעל: מִתוּחִי. prt.)
לִיתוּחִי (fut.)

(1) נִרְאָה it was seen; it appeared

אִיתוּחִי לְהוּ בְּחִלְמָא (תענית כא,ב)
it appeared to them in a dream

(2) הָיָה רָאוּי it was fit; it was suitable

בְּעִידָנָא דְאִיתוּחִי קִמְיִיתָא, לֹא אִיתוּחִי בְּתִרְיָתָא (יומא סב,א)
at the time when the first was fit, the last was not fit

* For the full conjugation of this verb, see *Grammar for Gemara*: Chapter 4, Verb 12.
SEE: מִיחֵזֵק, חֵזַק

אִתְחַזֵּק (חֵזַק אֲתַפְעֵל) הִחֲזַק

it was established; it has taken hold
אִתְחַזֵּק אִסְטוּרָא דְאַשְׁתִּי אִישׁ (גִּטּוֹן בִּב),
the status of [being] a married woman [who is thus forbidden to other men] has (already) taken hold
* We have vocalized this verb אִתְחַזֵּק, as the binyan אֲתַפְעֵל, in accordance with the popular pronunciation. Since אִתְחַזֵּק in the binyan אֲתַפְעֵל serves as the active form, it would be more consistent for the passive form to be vocalized אֲתַפְעֵל from the binyan אֲתַפְעֵל, the passive of אִתְחַזֵּק. Compare the entry אִשְׁתַּחֲכַח, which indicates that Aramaic is not always consistent in this regard.

אִתְיָב (תוּב אֲתַפְעֵל: מִתִּיב/מוֹתִיב, prt., לותִיב, fut., אותִיב
imp., לאותִיב, inf.)
he replied; he refuted
הִשִּׁיב; הִקְשָׁה

אִתְיָבִיחַ (אִתְיָב+יחַ) הִשִּׁיב; הִקְשָׁה לוֹ
he replied to him; he raised a difficulty against him; he refuted him
This term introduces a *difficulty*** raised by an amora against the halakha of another amora because of a contradiction from a more authoritative source — a pasuk, a mishna, a baraita, or from the standard text of the sidra.
שׁוּמַר שְׁמֵסֵר לְשׁוּמַר ... ר' יוֹחָנָן אָמַר חֵיִיב ... דְּאָמַר לִיה: "אִין רְצוֹנִי שִׁיחָא פְקֻדוֹנִי בִיד אַחֵר." אִתְיָבִיחַ ר' אָבָא בְרַם מִמֶּל לִר' אָמִי: הַשׁוּכֵר פָּרָה מִחֲבִירוֹ וְהַשְׂאִילָהּ לְאַחֵר וּמִתָּה דְרָרְקָה, וְשִׁבַּע הַשׁוּכֵר שְׂמִתָּה דְרָרְקָה ... וְאִם אִיתָּא, לִימָא לִיה: אִין רְצוֹנִי שִׁיחָא פְקֻדוֹנִי בִיד אַחֵר! (בבא מציעא לז,א)
[If] one guardian handed over [a deposit] to [another] guardian ... R. Yohanan said [the first] is liable ... because [the owner] can say: "I did not want my property to be in someone else's hand." R. Abba b. Memel raised a difficulty against R. Ammi (from a mishna): [If] one rented a cow from his fellow man and lent it to another person and it died of natural causes, the renter must take an oath that it died of natural causes [and he does not have to pay compensation] ... But if [R. Yohanan's opinion] is true, let [the owner] say to him: "I did not want my property to be in someone else's hand," (and the renter should pay compensation because of his irresponsibility)!

* The Yemenite pronunciation is אִתְיָבִיחַ, ignoring the first י. Among Ashkenazim, it is popularly pronounced אִתְיָבִיחַ, ignoring the second י.
** On rare occasions, this term introduces a *proof* — as in עִירוּבִין כּו, רע"א. See Rashi's comment there.
SEE: אוֹתִיב, תִּיבָתָא, מִתִּיב, מִתִּיבִי

אִתְיָה יִשְׁנֹן
it is; it has substance/validity
SEE: אִית

אִתְיָלִיד/אִתְיָלִיד (יָלִיד אֲתַפְעֵל)

he was born
אִתְיָלִיד לִיה הָהוּא יוֹנָקָא קָשְׁוָא מְהוּל. (שבת קל"ה,א)
A child was born to him [already] circumcised.

וְאִתְיָמַר (וְאִיתָמַר) וְאִם תֹּאמַר; וְיִשׁ אֲמָרִים
"and if you say"; and some say
This term is placed between the names of two hakhamim to indicate that there are two different traditions as to which one of them is the author of what is about to be quoted in the Talmud.

שְׁמוּאֵל וְאִיתָמַר ר' יוֹחָנָן אָמַר (ביצה ו,א)
Sh'muel — and some say R. Yohanan — stated
* This etymology is one of several possibilities. Others regard the term as a contraction of אִיתָמַר+אִתְ, there is [someone who] says, or as a variant form of the passive verb אִתְיָמַר, it was said.
SEE: (וְ)אָמַרִי לֵה

אִתְכַּשֵּׁר (כַּשֵּׁר אֲתַפְעֵל: מִתְכַּשֵּׁר, prt., לִיתְכַּשֵּׁר, fut.)
it became fit;
it became susceptible to ritual defilement
מִשְׁנֵה: הִחֲלַב קִמָּא (שבת קמ"ד, סע"ב: מִשְׁנֵה טְהוּרוֹת פ"ג מ"ג)
תלמוד: ... בְּמָאי אִיתְכַּשֵּׁר? (שבת שם)
MISHNA: the milk is ritually unclean
TALMUD: ... through what did it become susceptible to defilement?

* We have vocalized this verb אִתְכַּשֵּׁר as the binyan אֲתַפְעֵל in accordance with the popular pronunciation. Since אִתְכַּשֵּׁר in the binyan אֲתַפְעֵל serves as the active form, it would be more consistent for the passive form to be vocalized אֲתַפְעֵל from the binyan אֲתַפְעֵל, the passive of אִתְכַּשֵּׁר. See the entry אִשְׁתַּחֲכַח, and its note.

אִתְמַר/אִתְמַר (= אִתְמַר: אָמַר אֲתַפְעֵל)
it was stated
This word is used to introduce the words of an amora or a controversy between two amoraim.*
אָמַר: שׁוּמַר שְׁמֵסֵר לְשׁוּמַר — רב אָמַר: פְּטוּר, וְר' יוֹחָנָן אָמַר: חֵיִיב. (בבא מציעא לז,א)
It was stated: [If one] guardian handed over [the object in his custody] to [another] guardian — Rav said: He (= the first guardian) is exempt, and R. Yohanan said: He is liable.

* For the full conjugation of this verb, see *Grammar for Gemara*: Chapter 4, Verb 10.
** Rarely, it introduces a controversy between tannaim. See יומא ז, סע"ב וריטב"א וְתוֹסֵי יִשְׁנִים (מודפסות נח, שם).
SEE: אִתְמַר עֲלֵה, אִתְמַר הִכִּי אִתְמַר, אִתְמַר הִכָּא, אִתְמַר דְּאִתְמַר אִתְמַר הִכָּא דְּלֹא אִתְמַר לֹא אִתְמַר, כִּי אִתְמַר

וְאִתְמַר/וְאִתְמַר עֲלֵה ... וְנֹאמַר עֲלֵיהָ ...
and it was stated in connection with it ...
This term introduces a comment by an amora that qualifies or interprets a text — either a mishna, a baraita, or a statement of an early amora — that has just been quoted in the Talmud.

בְּרִיתָא: רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אָמַר: שְׁנֵי אֲכֻסְיִים אוֹכְלִין עַל שֻׁלְחָן אֶחָד — זֶה בָּשֶׂר וְזֶה גִבְיָתָה.
תלמוד: וְאִתְמַר עֲלֵה: אָמַר ... שְׁמוּאֵל: לֹא שְׁנֵי אֲכָא שְׁאִין מְכִירִין זֶה אֶת זֶה, אֲבָל מְכִירִין זֶה אֶת זֶה, אֲסוּר. (שבת יג,א)
BARAITHA: Rabban Shim'on b. Gamliel says: Two travellers may eat at the same table — one [eating] meat and the other cheese.
TALMUD: And it was stated in connection with it: ... Sh'muel said: They taught [this] only where they are not acquainted with each other, but [in a case where] they are acquainted with each other, it is forbidden.
SEE: הָא אִתְמַר עֲלֵה

אִתְנָהוּ יִשְׁנֹן
they are; they have substance/validity
See example under the entry אִית

אִתְנָס (= אִתְנָס: אָנַס אֲתַפְעֵל: אִתְנָסִי, inf.)
he was forced;
he was unavoidably prevented
אִתְנָס, וְלֹא אָתָּא. (נדרים כז,א)
He was unavoidably prevented [from travelling], and he did not arrive.
SEE: אָנַס, אָנוּס

אִתְסִי/אִתְסִי (= אִתְסִי: אָסִי אֲתַפְעֵל: מִתְסִי, prt.)
he was cured; he recovered
נִרְפָּא
בְּעוּ רַבָּנֵן וְרַחֲמֵי עֲלֵיהֶן, וְאִתְסִי. (ברכות ו,א)
The hakhamim begged for mercy (= prayed) in his behalf, and he recovered.

אִתְסַר (= אִתְסַר: אָסַר אֲתַפְעֵל: מִתְסַר, prt., לִיתְסַר, fut.)
it was forbidden
כִּינּוּ דְאָמַר: "הֵב לִיבְרִיד", אִתְסַר לִיה לְמַשְׁתֵּי חֲמָרָא. (חולין פו, סע"ב)
As soon as one says:
"Let us say Birkath HaMazon," it is forbidden for him to drink wine (without reciting a new b'rakha).

אִתְעָבִיד/אִתְעָבִיד (עָבִיד אֲתַפְעֵל: מִתְעָבִיד)
it was done; it was made
הוֹאִיל וְאִתְעָבִיד בֵּיה מְצוּה, נְעָבִיד בֵּיה מְצוּה אַחֲרִיתִי. (ברכות לט, סע"ב)
Since one mitzva has [already] been done with it, let us do another mitzva with it.
* For the full conjugation of this verb, see *Grammar for Gemara*: Chapter 4, Verb 4.
SEE: עָבִיד

אִתְעָקַר
SEE: אִיעָקַר
אִתְעָרָא (עָרָא אֲתַפְעֵל: מִתְעָרָא, prt.)
he was awakened; he roused himself
אִתְעָרָא בְּהוּ ר' יוֹחָנָן, אָמַר לְהוּ ... (שבת קמ"ה,א)
R. Yohanan was awakened by their [conversation, and] he told them ...
* אִתְעָרָא, which may be an abbreviated form of this verb, occurs

in the expression he, תִּיר וְלֹא תִיר (פסחים קכ, רע"ב ושי"נ) was awake and not awake.

אִתְקַש (קַשׁ אֲתַפְעֵל) הִקְשָׁה
it was compared
הָא אִתְקַשׁ הַשְׁבָּתָה שְׁאוּר לְאִכִּילַת חֲמָץ! (פסחים ה, סע"א ע"פ שְׁמוֹת יב:טו)
Has not the destruction of leaven been compared to the eating of hametz!
* We have vocalized this verb אִתְקַשׁ as the binyan אֲתַפְעֵל, in accordance with the popular pronunciation. Since אִתְקַשׁ in the binyan אֲתַפְעֵל serves as the active form, it would be more consistent for the passive form to be vocalized אֲתַפְעֵל from the binyan אֲתַפְעֵל, the passive of אִתְקַשׁ. See the entry אִשְׁתַּחֲכַח and its note.
SEE: הִקְשָׁה, הִקְשָׁה

אִתְרַבִּי (רַבִּי אֲתַפְעֵל: מִתְרַבִּי, prt.)
it was included (into a halakhic category)
חֲצֵר מִשׁוּם "יָדָה" אֲתַרְבָּא. (ב"מ י, סע"ב ע"פ דברים כד,א)
[Her] courtyard was included under the category of "her hand" (= Placing a bill of divorce in her courtyard is halakhically equivalent to placing it in her hand.)
SEE: רִבְיָה, (ל)רְבוּת

אִתְרַחֵשׁ (רַחֵשׁ אֲתַפְעֵל: מִתְרַחֵשׁ, prt.)
it was done
נַעֲשָׂה

אִתְרַחֵשׁ לִיה נִסָּא
נַעֲשָׂה לוֹ נִס
a miracle was done for him
For an example — see רע"א כח, רע"א.
* In the Talmud and in the Targumim — e.g., in the Targum to miracle, נִסָּא, this verb always occurs with אִתְרַחֵשׁ. In Modern Hebrew, however, the verb אִתְרַחֵשׁ is used in a general sense to mean it happened.

אִתְרַמִּי/אִתְרַמִּי (רַמִּי אֲתַפְעֵל: מִתְרַמִּי, prt.)
it happened
נִדְמָן (inf.)
כִּי הִיכִי דְאִתְרַמִּי לְדִידֵךְ, אִתְרַמִּי נִמִּי לְחִבְרָךְ. (ב"מ כג,ב)
Just as it happened to you, it may have also happened to your fellow man.

אִתְרַע (רַע אֲתַפְעֵל: מִתְרַע, prt.)
it was impaired; it was weakened
אִתְרַע שְׁטָרָא (שבועות מב,א)
The document has been impaired.
* The vocalization אִתְרַע from the binyan אֲתַפְעֵל may be more correct. Compare the note on אִשְׁתַּחֲכַח.

אִתְרַע (רַע אֲתַפְעֵל: מִתְרַע, prt.)
it happened; it befell
אֲרַע
In the Babylonian Talmud, this verb appears only in the euphemism that comprises the next entry.

אִתְרַע בֵּיה מִלְתָּא
אֲרַעוּ דְּבָרָא *
"Something befell him."
(= A death occurred in his family.)

מועד קטן יא, טע"ב See example in

* The parallel Hebrew euphemism, אָרְעוּ דָּבָר, appears in the Mishna (ב"ב מ"ב). Compare מִדּוֹת פ"ב מ"ב, mourning befell him, in א"ר, רע"ב: משנה פ"ב מ"א, in א"ר.

אֵלָא (שאל אתפגעל: מיתשיל, prt. לאיתשילי, inf.)

נְשָׂאָל (על נדרו או על שבועתו) "he was asked"; he submitted to questioning before a hakham (in order to be absolved from his vow or oath); he applied for absolution from his vow שמע קלבא שבועה ... ואיתשיל על נדרה, ואיתשירי (נדרים נא) Kalba Savra heard [about his son-in-law, R. Akiva] ... and applied for absolution from his vow, and it was annulled.

אֵלָא/אֵלָא/אֵלָא

אֵלָא woman; wife

כִּי נָסִיב אִינְשָׁא אֵלָא (ברכות ה,א) when a man marries a woman SEE: הֵיכָא אֵלָא, (ולא) אֵלָא

אֵלָא (כשר אתפגעל: מקשר, prt. לקשר, fut. אֵלָא, inf.)

הֵקְשִׁיר he rendered fit; he declared qualified נִדְקָה רַב אֲשִׁי לְסַכְיָנָה, וְנִמְצְאָת יָפָה, וְאֶכְשָׁרָהּ. (חולין יח,א) Rav Ashi examined his (= the ritual slaughterer's) knife, and it was found to be good, and he declared him [a] qualified [slaughterer].

אֵלָא אֵלָא אֵלָא

אֵלָא אֵלָא אֵלָא (מגילה ב,א ועוד) But still it is needed by him!

אֵל תְּקִרִי ... אֵלָא ...

אֵל תְּקִרָא ... אֵלָא ... read not ..., but rather ... This formula is used to present Scriptural support for a halakha or an aggada. Two different usages may be distinguished:

(1) Read this Biblical word not only in accordance with its Masoretic vocalization, but in accordance with its spelling that allows for a different vocalization as well!

"וְכָל בְּנֵי לְמוּדֵי ה', וְרַב שְׁלוֹם בְּנֵיךְ." אל תְּקִירֵךְ, אֵלָא "בְּנֵיךְ" (ברכות סד,א ע"פ ישעיה נד,ג) "And all your children [shall be] the disciples of the Lord, and great [shall be] the peace of your children (= your children), but [shall be] your teachers!"

(2) Read this word not only in accordance with the way it is actually spelled, but read it also as if two of its letters were transposed!*

"קִרְבָּם בְּתִימוֹ לְעוֹלָם." אל תְּקִירֵם, אֵלָא "קִרְבָּם" (מועד קטן ט,ב ע"פ תהלים מ"ב)

"Their inner [thoughts are that] their houses [will exist] forever." Read not קִרְבָּם (= their inner), but

קִרְבָּם (= their grave, indicating that their houses will be their grave).

* According to this reading, בְּנֵיךְ is derived from the Hebrew root בִּין, understand, and it means those who instill in you understanding, in other words, your teachers. This is the explanation of S. Baer in his siddur, Avodath Yisrael (Roedelheim, Germany, 1868), p. 195. Others take בנה as the root of בְּנֵיךְ and translate your builders, which also refers to your teachers.

** In one instance in the Talmud, a word is read and explained as if two of its letters (נ) were replaced by two different letters (לש):

אל תְּקִירֵם "וְשִׁנְתָּם" אֵלָא "וְשִׁלְשְׁתָּם" (קידושין ל,א)

וְאל תִּתְמָה שְׁ-

And do not be amazed (by the statement I have just made), for ...

A hakham uses this formula in defending his halakha or aggada against anticipated criticism.

עָצָם שֵׁשׁ בּוֹ מוֹחַ — שׁוֹבֵר וְאוֹכֵל. וְאֵל תִּתְמָה, שְׁהִירֵי יָבֵא עֲשֶׂה וְיִדְחָה לֹא תַעֲשֶׂה. (פסחים פה,א ע"פ שמות יב,ח, מו)

One may break a bone [from the Pesah offering] that has marrow, and he may eat [it]. And do not be amazed [at this halakha], for the positive command [of eating from this offering] comes and overrides the negative command [of not breaking a bone].

SEE: תִּתְמָה

אֵלָא

(1) but; rather

In this sense, אֵלָא lends emphasis to whatever follows. It expresses contrast between the following statement and a previous statement, or it stresses the following point to the exclusion of all other possibilities.

"וְהָיָה, כְּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ, וְגִבֹּר יִשְׂרָאֵל ... וְכִי יִדְּיוּ שֶׁל מֹשֶׁה עוֹשֹׂת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה? אֵלָא לֹמַר לָךְ: כָּל זֶמַן שֶׁהָיָה יִשְׂרָאֵל מִסְתַּכְלִים כְּכִי מַעֲלָה וּמַשְׁעֲבָדִין אֶת לִבָּם לְאַבְיָהֶם שְׂבָשְׂמִים, הָיוּ מִתְגַּבְּרִים; וְאִם לֹא, הָיוּ נֹפְלִים. (ראש חשנה כט,א: משנה פ"ג מ"ח ע"פ שמות יז,יא)

"And it came to pass — when Moshe would raise his hand, [the army of] Israel prevailed" Did the hands of Moshe make or break war? Rather [the Torah comes] to tell you: As long as [the people of] Israel looked on high and subjugated their hearts to their Father Who is in Heaven, they prevailed — and otherwise, they failed.

(2) except for; but; only (when used after a negative, like לא)

In this sense, אֵלָא introduces an exception.

לא התקין רבן יוחנן בן זכאי אֵלָא בִּיבְנָה בְּלִבָּד. (ראש חשנה כט,ב: משנה פ"ד מ"א)

Rabban Yohanan b. Zakkai did not legislate [this enactment] except for Yavne exclusively. (= He legislated only for Yavne.)

* Targum Onkelos translated לא אֵלָא as בראשית כד,לח: אֵלָא. Accordingly, H. Yalon

suggested that אֵלָא may be a contraction of אֵלָא, if not. (See his hishtakufah, Jerusalem 5724, pp. 104–07.)

אֵלָא אֵי אֵי תִּתְמָה הֵכִי אֵי תִּתְמָה

אֵלָא אֵם נִתְמָר קֵד נִתְמָר ...

Rather if [something] was stated, thus it was stated ...

After a statement of an amora has been refuted, the Talmud sometimes uses this formula to introduce a different version of the same statement that is not subject to the refutation.

משנה: או שְׁהָיוּ עֲנָבֵי מְרֻבֵּין מִעֲלָיו — פְּסוּל. (סוכה לב,ב: משנה פ"ג מ"ב)

תלמוד: אָמַר רַב חֲסֵדָא: ... לֹא שֵׁנוּ אֵלָא בְּמִקּוֹם אֶחָד, אֲבָל בְּשָׁנִים אוֹ שְׁלֹשָׁה מְקוֹמוֹת — קָשֶׁר. אָמַר לִיה רַבָּא: שְׁנִים וְשְׁלֹשָׁה מְקוֹמוֹת הָיוּ מְנוּקָר וּפְסוּל. אֵלָא אֵי אֵי תִּתְמָה, הֵכִי אֵי תִּתְמָה:

משנה: או שְׁהָיוּ עֲנָבֵי מְרֻבֵּין מִעֲלָיו — פְּסוּל. תלמוד: אָמַר רַב חֲסֵדָא: ... לֹא שֵׁנוּ אֵלָא עֲנָבֵי שְׁחֹרוֹת, אֲבָל עֲנָבֵי יִרְקוֹת — מֵינָה דְהַדָּס הוּא וְקָשֶׁר. (סוכה לג, טע"א-רע"ב) MISHNA: Or if its (= the myrtle branch's) berries are more numerous than its leaves, it is disqualified (for use as one of the "four species" for Sukkoth).

TALMUD: Rav Hisda said: ... they taught [that the myrtle branch is disqualified] only [if the berries are] in one place, but [if they are] in two or three places, it is fit. Rava said to him: [If the berries are] in two or three places, it is [considered] speckled and (thereby) disqualified! Rather if [something] was stated [by Rav Hisda on this mishna], thus it was stated:

MISHNA: Or if its berries are more numerous than its leaves, it is disqualified.

TALMUD: Rav Hisda said: ... they taught [that the myrtle branch is disqualified] only [if] its berries are black, but [if] its berries are green — it is a species of myrtle, and it is fit.

אֵלָא אֵם כֵּן

לא יִגְדֵל אָדָם אֶת הַקֶּלֶב, אֵלָא אִם כּוּ הָיָה קָשׁוּר בְּשַׁלְשֵׁלָת. (בבא קמא עט,ב: משנה פ"ז מ"ז)

One should not breed a dog, unless it is [kept] tied with a chain.

אֵלָא לֹא

but is it not ...?! This expression — which is often followed by the term שְׁמַע מִינָה, "there is a proof from here" — introduces a tentative inference.

אֵלָא לֹא שְׁמַע מִינָה: מִצֻּה לְהַנִּיחָה בְּתוֹךְ עֶשְׂרֵה! (ב"ק סב,ב) But is there not a proof from here [that] it is required to place it (= the Hanukka lamp) within the [first] ten handbreadths [from the ground]?! In many instances, שְׁמַע מִינָה (also) appears immediately after the inference, indicating that the inference is regarded by the Talmud as conclusive.

אֵלָא לֹא שְׁמַע מִינָה: כֹּאן בְּסִפְרֵי נְכָרִי, כֹּאן בְּסִפְרֵי יִשְׂרָאֵל! שְׁמַע מִינָה. (בבא מציעא מו, טע"א)

But is there not a proof from here [that] one [case] refers to a non-Jewish barber and the other to a Jewish barber?! There is [indeed] a proof from here.

SEE: לֹא, שְׁמַע מִינָה

אֵלָא מֵאֵי אֵלָא מֵאֵי

but what? (1) But what (do you propose as an alternative)? But (if not this) what (then)?

לִימָא מִתְנִיתִין דְּלָא קְסוּמָכוֹס ... וְאֵלָא מֵאֵי רַבְּנָן! (בבא מציעא ב,ב)

Shall we say [that] our mishna is not in accordance with [the opinion of] Sumkhus ... (because of a contradiction between them)? But [if it is not according to Sumkhus], what [then]?! (Can the mishna really follow the opinion of the Hakhamim?!)

(2) But what [does ... mean or refer to]?

This question seeks a definition or an identification.

אֵלָא מֵאֵי "תַּרְגוּמִין"? תַּרְגוּמִין דִּינָן. (קידושין מט, טע"א) But what [does] "targum" [refer to]? Our Aramaic translation (= Targum Onkelos).

אֵלָא מֵאֵי אֵי לָךְ לִמְיָמָר

אֵלָא מֵאֵי יֵשׁ לָךְ לֹמַר:

But what do you have to say?!

This rhetorical question is used in the course of a Talmudic debate with the following thrust: "Since you, my opponent, must anyhow accept the validity of this point in one context, why don't you accept its validity in the present case as well?!"

For an example — see א"ר, לח,א.

אֵלָא מֵהָא לִיכָא לְמִשְׁמַע מִינָה

אֵלָא מֵאֵי אֵין לְלַמֵּד מִמֶּנָּה.

But from this [text] one cannot derive [a definitive conclusion].

This declaration marks the end of a discussion that consisted of the following stages:

(1) The first clause (רִישָׁא) of a mishna or baraita was quoted as a proof for a particular proposition.

(2) In rebuttal, the latter clause* (סוּפָא) was quoted as a refutation of the same proposition.

(3) Now, אֵלָא מֵהָא לִיכָא לְמִשְׁמַע מִינָה is used to indicate that the mishna or baraita that was quoted does not constitute solid evidence — neither in favor of, nor against, the proposition under discussion. Thus, the issue remains unsettled.

אֵיבָעִינָא לְהוּ: תַּעֲנִית צָבוּר בְּכִמְהָ? ... תָּא שְׁמַע: (1) בְּרִאשִׁי חֲדָשִׁים וּבְחֻלּוֹ שְׁלֹמֹעַד קוֹרִין אֲרַבְעָה — הָא בְּתַעֲנִית צָבוּר שְׁלֹשָׁה! אִימָא רִישָׁא: (2) בְּשָׁנִי וּבְחֻמִּישִׁי וּבְשִׁבְתָּ בְּמִנְחָה קוֹרִין שְׁלֹשָׁה — הָא בְּתַעֲנִית צָבוּר אֲרַבְעָה! (3) אֵלָא מֵהָא לִיכָא לְמִשְׁמַע מִינָה. (מגילה כב,א)

TALMUD: Rabba said: Even something that has an [identifying] mark. It follows that Rabba must hold that a mark that is liable to be stepped on is not [considered] an [identifying] mark.

אלמה (א+למה) על למה...? למה...? why...?! This word introduces a difficulty that can often be paraphrased as follows: (In light of your opinion,) why does the following text state...?!

מתקין לה ר' זירא: אי הכי, אפילו גיאותיה וולדותיה נמי אלמה תנא: חוץ מגיאותיה וולדותיה? (ב"מ לד, רע"א) R. Zera attacked it (= Rava's opinion): If so, even its shearings and offspring [should belong to the man who looked after the animals]! Why has it been stated (in a baraita): [He receives the value of the animal] with the exception of its shearings and its offspring?!

לאחר immediately
SEE: לאחר

אלמלא/אלמלי

if not; were it not for (אלו+אם+לא) (1)
In this sense, this word is a preposition, and it precedes a noun.

הוי מתפלל בשלומה שלמלכות; שאלמלא מורא, איש את רעהו חיים בלעו. (משנה אבות פ"ג מ"ב)
Pray for the welfare of the government; for were it not for the fear of it, man would swallow his fellow alive.

if indeed (אלו+אם+לו) (2)
In this sense, this word is a conjunction. It usually precedes a verb and introduces an unfulfilled condition.

אלמלי משמרין ישראל שתי שבתות כהלכתו, מיד נגאלים. (שבת קי"ב)
If the Jewish people would indeed observe two Sabbaths properly, they would be redeemed immediately.

* According to the manuscripts available to us, it is difficult to prove a consistent differentiation in spelling between the two different meanings. Such a distinction, however, was proposed by Rabbenu Tam (א"ט ס"א) (א"ט ס"א).

אם (אמהות pl.)

(1) a mother; my mother; Mother
אמר אבי: אמר לי אם... (קידושין לא, ב)
Abbayé said: My mother told me...

(2) womb
פרה שניטלה האם שלה (בכורות כ"ב, ורש"י שם: משנה ד:)
a cow whose womb was removed

(3) authority
יש אם למקרא — see למקרא
SEE: מקרא

אם אינו ענין ל- ... תנחו ענין ל- ...
If it has no bearing upon [this subject], let it have bearing upon [that subject].

אליבא ד- לא תיבעי לך כי תיבעי לך
אליבא ד- לשיטת ... לא תהיה לך שאילה;
אם תהיה לך שאילה, לשיטת ...

According to the system of [Tanna A], you have no problem; you do have a problem according to the system of [Tanna B].

This formula contends that the halakhic problem posed by an amora (Rav Pappa in our example) is a problem only if we adopt one side of an earlier, usually tannaitic, controversy (that of the Hakhamim in our example). According to the other side (the opinion of R. Yosé b. R. Y'huda in our example), the halakha is clear.

בצי רב פפא ... אליבא דר' יוסי בר' יהודה, לא תיבעי לך ... כי תיבעי לך, אליבא דרבנן ... (כתובות נד, רע"א)
Rav Pappa poses a (halakhic) problem ... According to the system of R. Yosé b. R. Y'huda, you have no problem ...; you do have a problem according to the system of the Hakhamim ...

אליבא דמאן אי אליבא ד- ... ואי אליבא ד-
לדעת מי? אם לדעת ... ואם לדעת ...

According to the opinion of whom? If [it is understood] according to the opinion of [Tanna A, there is a difficulty]; and if according to the opinion of [Tanna B, there is a difficulty]!

This formula points out a difficulty. It is usually argued that an amora's statement or a halakhic problem that has been raised is not consistent with either side of a controversy between two tannaim.

For an example — see ס"ב מ"ה.

אליים (אלימא f.) חזק; תקיף; strong; powerful
כל דאליים גבר. (גיטין ס"ב, בבא בתרא לד, סע"ב)
Whoever is stronger prevails (and wins the dispute).
SEE: וימי אלימא מתניתין

אלין SEE: אלין

אלם (אלמא f.)
אומר ואינו מדבר זהו "אלם". (גיטין ע"א, ע"פ תהלים לח, ד)
One who can hear but not speak is "a mute."
SEE: חרש

אלמא חרי ש-; נמצא ש-; מכאן אנו למדים ...
consequently ...; it follows that ...; from here we may derive ...

משנה: כריכות ברשות הרבים חרי אלו שלו. תלמוד: אמר רבה: ואפילו בדבר שיש בו סימן. אלמא קסבר רבה: סימן העשוי לידרס לא הוי סימן. (בבא מציעא כ"ב, ב)
MISHNA: Small sheaves [found] in a public thoroughfare belong to the finder.

(2) which? (pl.)**
אלו מציאות שלו ואלו חייב להקריז? אלו מציאות שלו: מצא פירות מפוזרין ... ואלו חייב להקריז: מצא פירות בקלי ... (בבא מציעא כ"א, א; כד, סע"ב: משנה פ"ב מ"א - מ"ב)
Which objects [that are] found belong to him (= the finder) and which is he obligated to announce?*** These are the found objects that belong to him: [If] he found scattered fruit ... And these are the found objects [that] he is obligated to announce: [If] he found fruit in a container ...

* This Mishnaic Hebrew form is the equivalent of אלה in Biblical Hebrew.

** The singular forms are איזו (f.) and איזה (m.).

*** The fact that the mishna then explains אלו מציאות שלו indicates that we probably have a question (Which...?) followed by an answer (These are ...).

אלו ... ואלו ... these ... and those ...
אלו הולכים באקסדרא דרך המזרח, ואלו הולכים באקסדרא דרך המערב. (משנה תמיד פ"א מ"ג)
These walk in the portico eastwards, and those walk in the portico westwards.

אלו ואלו these and those; both; all
אלו ואלו דברי אלקים חיים הו. (עירובין י"ג, ב; גיטין ו, ב)
Both [opinions] are the words of the living God.

אליבא ד- "על הלב של"; לדעת; לשיטת
according to the opinion of; with regard to the opinion of; according to the system of
See the next three entries for examples.
SEE: אמוראי וינהו ואליבא דר' יוחנן

אליבא ד- כולי עלמא לא פליגי כי פליגי
אליבא ד-

לשיטת... כל העולם אינם חלוקים; קשנחלקו לשיטת...
According to the system of [Tanna A], all the disputants do not disagree; they disagree according to the system of [Tanna B]. This formula states that the controversy between amoraim that is under consideration must be understood within the framework of an earlier controversy, usually between tannaim. The two amoraim agree what the halakha would be in their case according to the position of one tanna (R. Méir in our example), but they dispute what the halakha would be according to the position of his opponent (the Hakhamim in our example).

אליבא דר' מאיר, כולי עלמא (= ר' יוחנן ור' אלעזר) לא פליגי כי פליגי אליבא דרבנן ... (בבא קמא כט, רע"ב)
According to the system of R. Méir, all the disputants (the amoraim, R. Yohanan and R. El'azar) do not disagree; they disagree according to the system of the Hakhamim ...

They had a halakhic problem: [On] a public fast day (excluding Yom Kippur) how many [must read from the Torah scroll]? ... Come [and] hear (what is stated in the mishna): (1) On Rosh Hodesh and on Hol HaMoed four must read [from the Torah scroll] — here it implies [that] on a public fast day (only) three [must read]! Take note of the earlier clause (in the mishna): (2) On Monday and Thursday and at the Minha [service] on the Sabbath three must read — here it implies [that] on a public fast day four [must read]! (3) But from this (mishna) one cannot derive [a definite conclusion].

For another example — see סע"א וס"ג.

* Occasionally, rather than the latter clause of the same text, a halakha of an earlier amora is quoted in rebuttal as in בבא מציעא כ"א, ב.

** Since the Muaf Amida is not recited on a public fast day, its status may be inferior.

אלא מחורתא כדשינין מעיקרא

אלא [התשובה] הברורה היא זו שתרצנו מתחלה.
Rather the clear [reply] is [the one] that we had answered originally.

After the second of two solutions to a difficulty has been refuted, the Talmud sometimes emphasizes that the first solution remains intact.

For an example — see רע"ב ב.

SEE: מחורתא

אלא מעתה

"but from now ...!"
but according to that proposal ...!

This expression introduces a difficulty that is raised against a proposal that had been presented in the Talmud. It is usually argued that adopting that proposal would lead to an unacceptable conclusion.
אד ביום הראשון תשביתו שאור מבתים" ... רב נחמן בר יצחק אמר: "ראשון" דמעיקרא משמע ... אלא מעתה "ילקחתם לכם ביום הראשון", הכי נמי "ראשון" דמעיקרא משמע? (פסחים ד, סע"ב, א; ע"פ שמות יב, טו, ויקרא כ"ג, א)
"But on the day you shall eliminate hametz from your houses" ... Rav Nahman b. Yitzhak said: ראשון means "the preceding day" [thus the hametz must be eliminated on erev Pesah, the fourteenth of Nisan]. But according to that proposal, would ראשון mean "the preceding day" even [in the pasuk]: "And you shall take for yourselves on the day ראשון [the four species of the Sukkoth festival]!" (That is certainly not true, for there it means "on the first day" of Sukkoth — not on the day before.)

SEE: אי הכי

אלו

(1) these; these are
אלו דברים שאין להם שיעור (משנה פאה פ"א מ"א)
These are the mitzvot for which there is no fixed measure.

אמור מעתה: במצרים לקו עשר מכות, ועל הים לקו חמישים מכות. (הגדה של פסח; מכילתא לשמות ח:טו)
Say as a consequence [of that pasuk]: In Egypt they were inflicted with ten plagues, and at the sea they were inflicted with fifty plagues.

אמורא מתורגמן; מפרש

amora; speaker; transmitter; interpreter

This term has two distinct uses:

(1) It denotes a scholar who lived in either Eretz Yisrael or Babylonia during the period between the compilation of the Mishna and the compilation of the Talmud. The amoraim were engaged in the transmission and interpretation of the teachings of the tannaim.

כולהו אמוראי ותנאי בדעזרא קמפלג. (ברכות כב, רע"ב)
All the amoraim and tannaim disagree about [the interpretation of the enactment] of Ezra.

(2) This term was also applied in Talmudic times to the man who stood near the hakham while the latter was delivering his lecture and repeated what the hakham said to the audience in a loud voice. Occasionally, the amora also explained some of the points mentioned in the hakham's lecture and translated some Hebrew words into Aramaic, the language which was more widely understood at the time.

אטו כולי עלמא לתנא צייתין לאמורא צייתין (חולין טו,א)
 ופירושי רש"י וירבינו גרשום (שם)
Is everybody [in the audience] listening to the tanna? They are listening to the amora!

SEE: תרגמן

אמוראי ניהו ואליבא דר' יוחנן

אמוראים הם ועל דעת ר' יוחנן.

They (= these two statements) are [rulings transmitted by two different] amoraim, and [they disagree] with regard to the opinion of R. Yohanan.

A resolution of a difficulty: After two contradictory statements have been quoted in the name of R. Yohanan, the Talmud sometimes replies that there is no real difficulty, because one amora has reported one version of R. Yohanan's statement, while the other amora has reported a different version of his statement.*

(1) אמר ר' אבא בר יעקב אמר ר' יוחנן: הלכה כר' שמעון בן גמליאל ... (2) ומי אמר ר' יוחנן הכי? והא אמר רבא בר בר חנה אמר ר' יוחנן: בכל מקום ששנה ר' שמעון בן גמליאל במשנתו הלכה כמותו ... (3) אמוראי ניהו ואליבא דר' יוחנן (כתובות עז,א ע"פ רש"י שם)

(1) R. Abba b. Ya'akov said quoting R. Yohanan: The halakhic ruling is in accordance with Rabban Shim'on b. Gamliel [in this particular instance] ... (2) But did R. Yohanan [really] say so? Didn't Rabba, the

אמד (אמד: אומד. prt.)

אמד* (אמד: אמד. prt., act. אמד** (pass. prt.))

he estimated; he approximated

אומדיו כמה ימים מכאן עד מקום פלוני. (נזיר ח,א; משנה א:ו)
They estimate how many days [journey] it is from here until that particular place.

* The first verb is Hebrew, and the second is Aramaic.

** Sometimes, the passive participle אמד, evaluated (as having wealth), may be regarded as an adjective, wealthy, like ב"ב ח,ב; גיטין נב,ב. See Rashi on אמד in Modern Hebrew. SEE: אומד

אמה (אמות. pl.)

(1) forearm; cubit

A cubit is a measure of length corresponding to the distance between a man's elbow and the tip of his middle finger. It equals six טפחים, handbreadths.*
 סוכה שהיא גבוהה למעלה מעשרים אמה פסולה. (סוכה ב, רע"א; משנה פ"א מ"א)
A sukkah which is higher than twenty cubits is disqualified.

(2) waterway; canal; sewer

היה מהלך בשבת ופגע באמת המים** (שבת קיג, רע"ב)
[if a Jew] were walking on the Sabbath and came upon a waterway

(3) the male sexual organ

For an example — see טע"א

* See the table of distances in the appendix at the end of this work. According to the Talmud (א"ר ע"א), the middle finger is itself called אמה because of its function in measuring a cubit.

** In this sense, אמה is sometimes used with the word מים and sometimes without.

SEE: אמתא

maidservant

אמה (אמהות. pl.)

This Hebrew noun refers to a Hebrew maidservant, (קידושין ד,ב), in contradistinction to the שפחה כנענית, a Canaanite (heathen) maidservant.

SEE: אמתא

אמור מעתה

"say from now"; say as a consequence (of that Biblical quotation) ...

This expression introduces an aggadic teaching that is derived from a pasuk.

"עד יעבור עמך ה'" — זו ביאה ראשונה; "עד יעבור עם זו קנית" — זו ביאה שנייה. אמור מעתה: ראויים היו ישראל לעשות להם נס בביאה שנייה כביאה ראשונה. (סנהדרין צח,ב ע"פ שמות טו:טז)

"Until Your people pass over, O God" — this refers to the first entry [into Eretz Yisrael]; "until this people that You have acquired pass over" — this refers to the second entry. Say as a consequence: The Jewish people were as worthy of a miracle being performed for them at the second entry as at the first entry.

accept ransom for the [loss of] principal limbs that do not grow back.

* After quoting the whole baraita, the Talmud proceeds to ask: מאי "ואם נפשו לומר"? See that entry.

אם תמצא/תמצוי לומר

if (upon examining the problem) you conclude and say ...

After one halakhic problem has been presented, this formula is often used to link a second problem to the first.* According to one of the two alternatives presented by the first problem, the second problem may be raised; but, according to the other alternative, the second problem has no logical basis.**

(1) עקבר נכנס וכבר בפיו, ועקבר יוצא וכבר בפיו — מהו? מי אמרין: היינו הא דעל והיינו הא דנפק, או דלמא אחרניא הוא? (2) אם תמצא לומר: היינו הא דעל והיינו הא דנפק — עקבר לבו נכנס וכבר בפיו, ועקבר שחור יוצא וכבר בפיו — מהו? הא דאחרניא הוא, או דלמא ארמוני ארמיה מיניה? (פסחים יב, רש"י שם)

(1) [If] a mouse enters with bread in his mouth, and a mouse leaves with bread in his mouth — what is the halakhic ruling (about the need for a search for hametz)? Do we assume the same one that has entered has left (and so the room need not be searched for hametz), or perhaps it is a different [mouse]? (2) If you conclude and say the same one that has entered has left — [if] a white mouse enters with bread in his mouth and a black mouse leaves with bread in his mouth — what is the halakhic ruling? Is this one certainly a different [mouse] (and some bread remains inside requiring a search), or perhaps [the black mouse] seized it (= the bread) from him?

* Other uses of this expression also occur in the Talmud.

ע' ברכות כו,א ומב,ב ורש"י שם; בבא מציעא ח,א ורש"י שם.

** According to Gaonic authorities, the fact that the second problem is based on the first alternative of the first problem indicates that the first alternative has been accepted as a halakhic norm.

אמא/אימא

(1) אם; אמי a mother; my mother; Mother
 כל שניעור משנתו ואינו קורא: "אמא! אמא!" (סוכה כח,ב)
 Any [child] who awakens from his sleep and does not call out: "Mother! Mother!" [must dwell in a sukkah].

(2) אמא Imma; Madam
 This word is sometimes used as a title of respect for a woman.

אמא פלונית (ברכות טז,ב ורש"י שם)
 Madam so-and-so
 SEE: אבא

אמאי (א+מאי) על מהו למהו?

מעות מפוזרות הרי אלו שלו. אמאי? (בבא מציעא כא,ב)
 Scattered coins belong to him (= the finder). Why (should this be so)?

This rule of Biblical interpretation operates as follows: When a pasuk cannot be explained as referring to its own subject matter (because it would then be either redundant or difficult), it may be explained as referring to a related matter.*

(1) חילוק מלאכות מן? אמר שמואל: אמר קרא "מחללה מות יומת", התורה רבתה מיתות הרבה על חילול אהד. (2) הא במזיד קתיבו (3) אם אינו ענין למזיד, דכתיב "כל העושה בו מלאכה יומת", תנהו ענין לשוגג! (שבת ע"א ע"פ שמות לא:יד ולח:ב)

(1) From where do we derive the separate treatment of the labors (forbidden on the Sabbath, so that when a Jew performs several forbidden labors on the Sabbath, he incurs a punishment for each one of them)? Sh'muel said: The Torah has stated: "Those who defile it shall surely be put to death (ומות יומת), the Torah has included multiple deaths for one desecration (by using those two verbal forms). (2) [But] this is written with reference to willful desecration! (3) If it has no bearing upon willful desecration, since it is (already) written: "Whoever does any work on it shall be put to death," let it have bearing upon unwitting desecration.

* This method corresponds to the twentieth rule in the list of Rules of Biblical Interpretation ascribed to R. Eliezer b. R. Yosé the Galilean.

אם איתא; אי איתא

אם ישנה אם יתקנה
 This expression introduces an argument in the Talmud.

אם איתא דאגרשא, קלא אית לה למיתא! (כתובות כג,א)
 If it were true that she had been divorced, [then] there would have been public knowledge of the matter!

ואם נפשו לומר

And if it is your desire to say (otherwise) ...

After a baraita has presented one proof for a certain point from a pasuk, it uses this expression to introduce an alternative proof — as if to say: "If you find fault with my first proof, here is another."*

כול סימא את עינו, וסימא את עינו? תלמוד לומר: "מכה אדם" ו"מכה בהמה" — מה "מכה בהמה" לתשלומין, אף "מכה אדם" לתשלומין. ואם נפשו לומר: הרי הוא אומר: "לא תקחו כופר לנפש רוצח" — לנפש רוצח אי אתה לוקח כופר, אבל אתה לוקח כופר לראשי אברים שאינן חוזרין. (בבא קמא פג,ב ורש"י שם ע"פ ויקרא כד:כא ובמדבר לה:ג)

Could [you say] if he blinded the eye of another, we should blind his eye ...? Scripture teaches: "One who kills a person ..." and "one who kills an animal" — just as "one who kills an animal" [must pay] compensation, so too "one who kills a person" [must pay] compensation. And if it is your desire to say (otherwise): Behold He states: "Do not accept ransom for the life of a murderer" — (only) for the life of a murderer may you not accept ransom, but you may

have [just] quoted; [but as for] R. Shim'on, what is it [that he said]? [The halakha] that we learned [in the following mishna]:

MISHNA: R. Shim'on declares ethrogim exempt [from tithing] when they are small.

The halakhic statements of the tannaim that are quoted are not identical. In fact, in some instances where an amora uses this formula, his colleague challenges his assessment and argues that the halakhoth are not compatible, as in the continuation of our example from a baraita:

אמר ליה אביי ודלקא לא היא! עד כאן לא קאמר ר' עקיבא הקא דבבעין "הדר" וליקא; אבל התם קרבנו סבירא ליה. Abbaye said to him: Perhaps it is not [so]! So far [we have only heard that] R. Akiva maintains his view here [regarding the mitzva of taking the four species], for we require a "goodly" [ethrog], but [an immature one] is not "goodly," but there [regarding tithing] he may agree with the Hakhmim (who disagree with R. Shim'on and hold that immature ethrogim are subject to the law of tithing).

אמרי * 1st pers. s. (אמר)

I said; I stated

אמר דאמר אפילו לר'.

* Do not confuse with the next entry אמרי.

SEE: אמר

אמרי * prt. m. pl. (אמר); קאמר (אמר)

they say; they state

This word often introduces an anonymous difficulty or an anonymous resolution of a difficulty. In the example below, it is used twice — once each way. משנה: גנב וטבח ביום הכפורים ... משלם תשלומי ארבעה וחמשה.

תלמוד: אמרי: אמאי? והי דקטלא ליקא, מקלות מיהא איכא, וקיימא לן דאינו לוקח ומשלם! אמרי: הא מני? ר' מאיר היא דאמר: לוקח ומשלם. (בבא קמא עא, רע"א)

MISHNA: [If] one stole [an animal] and slaughtered it on Yom Kippur ..., he must make a four-fold or five-fold payment (as punishment for stealing).

TALMUD: They say (raising a difficulty): Why [does he have to pay]? Granted that there is no capital punishment (for desecrating Yom Kippur), there is at least the punishment of lashes (for desecrating Yom Kippur), and we have established that [one who] receives lashes, does not [have to] pay [compensation for the same act]! They say (resolving the difficulty): Who is [the authority for this halakha]? It is R. Meir who has stated: [One who] receives lashes must pay. (But our established halakha follows the opinion of the Hakhmim who disagree with him.)

* Do not confuse with the previous entry, אמרי.

SEE: אמר, קא

אמרי אינשי * אמרים בני אדם people say This expression is used to introduce a popular saying.

For examples, see the entries אמרי אינשי and אמרי אינשי. Some midrashim use a parallel Hebrew expression: מושל הדיוט אומר, a popular proverb says, as in the midrash quoted by Rashi on ת:א דברים.

אמר ר' אבהו ואמרי לה במתניתא תנא (ברכות נא,ב) R. Abbahu said but some quote it [as a statement that a tanna] taught in a baraita

ואמרי לה ואמרים אותה; ויש אומרים and they say it; and some say it; but some quote it

This formula is used in two different senses:

(1) Like אמרי לה (אמרי), it is used between the names of two authorities — indicating that one tradition ascribes the statement that it is now quoted to one authority, while a different tradition ascribes it to the other.

אמר ר' אבהו ואמרי לה במתניתא תנא (ברכות נא,ב) R. Abbahu said but some quote it [as a statement that a tanna] taught in a baraita

(2) In some instances, it introduces a different tradition as to the content of a statement.

אמר רבא: ... שרגא במטלתא, ואמרי לה: בר מטלתא. (סוכה כט, רע"א)

Rava said: ... a lamp [may be kept] within the sukkah, but some quote it (= Rava's statement): [that a lamp must be kept] outside the sukkah.

SEE: (ב)מתניתא תנא

ואמרי לה כדי * ויש אומרים אותה סתם

and some state it anonymously

This expression introduces the suggestion that the statement about to be quoted was transmitted anonymously — not necessarily by the specific amora to whom others have attributed it.

אמר רב פפא ... ואמרי לה כדי ... (בבא מציעא ב, סע"א, ועי' מהרש"ל שם)

R. Pappa stated ... and some state it anonymously ...

* Rashi explains כדי, anonymously, in his commentary on גיטין פה, סע"ב (ד"ה "ולורכיה"). According to all the filmed manuscripts at the Institute of Microfilmed Hebrew Manuscripts, Hebrew University, Jerusalem, the text of Rashi's comment reads בלא חכם. R. Avraham Zacuto, in his Sefer HaYuhasin, quotes Rashi: בלא שם חכם. The erroneous reading in printed editions, שם חכם, has misled various scholars over the centuries to regard כדי as the proper name of an otherwise unknown amora.

SEE: כדי

אמרי תרנייהו

... both of whom say

This expression appears immediately after the names of two amoraim to indicate that both of them have stated the halakha that is now being quoted. The pairs of amoraim whose halakhoth

are presented in this manner are: Rav and Sh'muel, Abbayé and Rava, Rabba and Rav Yosef, R. Yohanan and R. El'azar, R. Yohanan and Resh Lakish (pairs who were often halakhic opponents) and Abbayé b. Abin and Rav Hanina b. Abin (a pair of brothers).

ר' יוחנן ור' לקיש דאמרי תרנייהו (שבועות ג,ב) R. Yohanan and Resh Lakish both of whom say

* In this example, the two amoraim agree about the halakha but disagree about the reason behind it.

אמרינו (אמרי-אנו); קאמרינו (אמר-אנו)

we say; we mean "אומרים אנו"

See example under אמרינו

SEE: אמר, קא

אמרינו (אמרי-אנו); קאמריתו (אמר-אנו)

you (pl.) say/mean "אומרים אתם"

SEE: אמר, קא

אמרת * (אמר + prt. m. pl.) קאמרת (אמר-אנו)

you say; you speak "אומר אתה"

אמר is often used to emphasize the difference between two cases in order to refute an argument that was based on an analogy between them.

(1) מהו למכור ספר תורה לישן ליקח בו חדש? ... (2) תא שמע: מניחין ספר תורה על גבי תורה ... (3) הנהך קאמרת? שאני הנהך דלא אפשר. (מגילה כג,א)

(1) What is the halakhic ruling [about] selling an old Torah scroll in order to buy a new [one] with it (= the proceeds)? (2) Come (and) hear: We may place [one] Torah scroll on top of [another] Torah (implying that one Torah scroll may be utilized in behalf of another one). (3) Are you speaking of placing? [The question of] placing [the Torah scrolls] is different (from the question of selling one to buy another), because [we are dealing with a case where] it is impossible [to place them other than one scroll on top of another].

* The past tense אמרת, you said, is also used in the Talmud.

SEE: אמר, שפיר קאמרת

ודקאמרת ... ודקא אמרת ...

ומה שאמרת אומר ...

and [as for] what you have been saying ...

This expression reintroduces an argument that had been presented earlier in the Talmudic discussion. Now, however, a new response is presented.

משנה: כריכות ברשות הרבים הרי אלו שלו, ברשות היחיד נוטל ומקריז (בבא מציעא כא,א; משנה פ"ב מ"א).

תלמוד: (1) היכי דמי? אי דלית בהו סימן, ברשות היחיד מאי מקריז? אלא לאו דאית בהו סימן! ... (2) אמר לך רבא: לעולם דלית בהו סימן, ודקא אמרת: ברשות היחיד מאי מקריז? מקריז מקום. (בבא מציעא כג,ב)

MISHNA: Sheaves found on public property belong to him (= the finder), [whereas those found] on private property he must take and announce.

TALMUD: (1) What is the case [of which the text is speaking]? If they have no marks of identification, [with regard to those found] on private property what is he to announce? Rather isn't it [a case] where they have marks of identification ...! (2) Rava would say to you: In reality they have no marks of identification and [as for] what you have been saying: [as for those found] on private property what is he to announce (if they have no marks of identification)? He should announce the location [where they were found].

אמתא (אמר-אנו) (pl.)

forearm; cubit אמר

כל אמתא בריבוע — אמתא ותרי חומשי באלקסווא. (עירובין נז,א וש"ס)

Whenever a cubit is [the length of a side] of a square, one and two fifths cubits is the (approximate) length of the diagonal.*

* According to the Pythagorean Theorem, the diagonal is the square root of 2 (= 1.4142135).

SEE: אמר

אמתא (אמרת-אנו) (pl.)

maidservant אמר

ההיא אמתא דהויה בבית רבי (שבת קנב,א) [there was] a maidservant [working] in Rabbi's home

SEE: אמר

אנא * אני

* See note under אנא.

אנא דאמרי אפילו לר' ...

מה שאני אמרתי [מתאים] אפילו לר' [דעת] ר' ... [The halakha] that I have stated is [in keeping] even with [the opinion of] R. ...

In the course of a Talmudic discussion, it had been stated that the opinion of one amora could be maintained, according to only one side of a controversy between tannaim. Now, however, it is argued that the amora can explain his opinion in such a manner that it would fit either side of the tannaitic controversy.

משנה: ועל כולם אם אמר "שחלל נהיה בדברך", יצא. (ברכות מ, רע"ב; משנה פ"ז מ"ב)

תלמוד: (1) אתמר: רב הוה אמר: חוץ מן הפת ומן היינו ור' יוחנן אמר: אפילו פת וינו. (2) גימא כתנאי: ראה פת ואמר: "כמה נאה פת זו! בריד המקום שבראה" — יצא ... דברי ר' מאיר. ר' יוסי אומר: כל המשנה ממסבב שטבעו חכמים בברכות — לא יצא ידי חובתו. גימא רב הוה אמר דאמר קרי יוסי, ור' יוחנן דאמר קרי מאיר? (3) אמר לך רב הוה: אנא דאמרי אפילו לר' מאיר. עד כאן לא קאמר ר' מאיר התם, אלא היכא דקא מדבר שמה דפת, אבל היכא דלא מדבר שמה דפת, אפילו ר' מאיר מודה. (ברכות מ, רע"ב)

MISHNA: Over all [foods] if one said [the blessing] ... שחלל, he has fulfilled his duty.

TALMUD: (1) It was stated: Rav Huna said: [The law of the mishna applies to all foods] with the exception

כיון דלא חזי לאורחא, אסוחי משה דעתיה מיניה, ולא אתי לחתויי גחלים. (שבת יח,ב)
Since [the raw meat] will not be ready for the [Sabbath] evening [meal], he is certainly withdrawing his mind from it, and [so] he will not come to stir coals.

אָסיא רופא doctor; physician
 דכאיב ליה כאיבא אזיל לגי אסיא. (בבא קמא מו,ב)
One who is suffering pain goes to the doctor's.
 SEE: אסותא, מסי, אסותא

אָסיק (סלק* אפעל: מסיק, prt. לסיק, fut. אסוקי, inf.)
 (1) **העלה** he brought up; he raised
 אסיק חמריה למברא (בבא קמא קי,ב)
he brought his donkey up onto the ferry-boat

(2) **העלה** (על דעת) he had in mind; he thought
 In this sense, the verb is followed by some form of the noun דעתא, mind.
 לא אסיק אדעתיה (בבא קמא מה,ב)
he did not have [it] in [his] mind

(3) **קרא** he named; he termed; he designated
 אסיקו לר' מאיר "אחרים" ולר' נתן "יש אחרים". (הוריות יג, טע"ב ועי' תוס' לסוטה יב,א)
They designated R. Méir as "others," and R. Nathan as "some say."

(4) **הסיק** (מסקנה) he brought to a conclusion
 אסוקי שמעתא אליבא דהלכתא (יומא כו,א)
to bring the matter to a [proper] halakhic conclusion
 * For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 7.
 SEE: מסיק, סלקא דעתא

אָסמך (סמד אפעל) he supported; he found support
 אתא יחזקאל ואסמך אקרא (יומא עא,ב וש"י)
Y'hezkel came [along] and found support for it (= this halakha) in a pasuk
 SEE: אסמכתא

אָסמכתא
 (1) **סמך; סעד; זכר** a support; an intimation
 Sometimes there is an *allusion* in a Biblical text to a halakha whose real source is either a Rabbinical enactment or an oral tradition from Sinai, but not the pasuk itself.*
 "כל חלב" מדרבנן, וקרא אסמכתא בעלמא. (יומא עד, טע"א)
 "Any fat" (teaches that even the slightest amount of forbidden food must not be eaten) according to Rabbinic law, and the (other) pasuk (which was previously quoted in the Talmud) is merely a support.

הלקתא נינהו, וקרא אסמכתא בעלמא הוא. (סוכה ו,א)
They are halakhic traditions, and the pasuk is merely a support.

granted permission to remarry

אנסבה רבא לדביתהו. (יבמות כח,א)
 Rava granted his (= the drowned man's) wife permission to remarry.

* A similar verbal form (usually without the ו) occurs in the sense of giving advice, as in (ב"ב ג,ב), he gave him advice.
 SEE: אינסיבא, נסב

אָנפי/באנפי
אנשי ביתו
 SEE: אפי (ב)אפי

members of his household; his wife
 משגרו במתנה לאנשי ביתו (ברכות נא, טע"א ורש"י שם)
he sends it as a gift to his wife
 * Compare מכה זו: אינפי איש אנשי ביתו
 SEE: אינשי ביתיה, ביתו

אָנת/את אתה you
 זיל אנת אייתי סהדי ... (בבא מציעא לט, טע"ב)
You go [and] bring witnesses ...!
 SEE: את

אָסא הֶדֶס a myrtle branch
 מעיקרא הנה ליה "אסא", והשתא "הושענא". (סוכה ל, טע"ב)
 Originally, it was [called] "a myrtle branch" by him, but now it is [called] a "hoshana."

אָסבר (סבר: מסבר, prt.) he explained
 הקביר
 מאי לשון "מוסירה"? אבר רבא: אידי אסברא לי "כאדם המוסר דבר לחבירו". (בבא מציעא חב, ט)
 What is [the etymology of] the word מוסרה (= the reins on an animal)? Rava said: Idi explained it to me "like a person who hands over something to his friend."
 SEE: סבר

אָסהיד (סהד אפעל: מסהיד, prt. לאסחודי, inf.) he testified
 העיד
 אסחידו ביה תרי סהדי (סנהדרין כה,א)
 two witnesses testified against him
 SEE: סהדא

אָסותא רפואה remedy; cure
 קל מילי ידענא אסותיהו — לבר מהני תלת ... (ב"מ קיג,ב)
 I know the remedies for everything — except for these three ...
 SEE: מסי, אסיא

אָסח (נסח אפעל: מסיח, prt. אסוחי, inf.) he removed; he abandoned; he discovered

אָסח דעתיה הסיח דעתו he withdrew his mind (from); he diverted his attention (from)

two s'as* (one of ordinary fruit and one of t'ruma). [If] the latter (= the two s'as) fell into the former (that is, one s'a fell into each basket) — behold they are permitted; for I assume the t'ruma fell into t'ruma and the ordinary fruit fell into ordinary fruit.

* A s'a is a measure of volume.

SEE: תלא, סאח

אָניס (אנס) pass. prt. אָנוס forced
 SEE: אָנס

אָנו* אָנו; אָנונו we
 * For a full listing of independent personal pronouns in Babylonian Aramaic, see Grammar for Gemara: Chapter 7.2.

אָנו הכי קאמרין אָנו, כָּד אָנו אומרים ...
 So we are saying; This [is what] we mean ...
 With this formula, the Talmud introduces a reinterpretation of a question or a proof that was presented earlier in the discussion.

ברייתא: ר' יוסי אומר: אדם נידון בכל יום, שנאמר "ותפקדנו לבקרים". ר' נתן אומר: אדם נידון בכל שעה, שנאמר "לרגעים תבחנו".

תלמוד: ... אמר רב חסדא: מאי טעמא דר' יוסי? כדקאמר טעמיה: "ותפקדנו לבקרים!" אָנו הכי קאמרין: מאי טעמא לא אמר כר' נתן? (ראש השנה טז,א ע"פ איוב ז,יח)

BARAITHA: R. Yosé says: A person is judged every day, as it says, "And you visit him every morning." R. Nathan says: A person is judged every moment, as it says, "You test him every moment."

TALMUD: Rav Hsda said: What is R. Yosé's reason? (How can you ask this?) His reason is as he has stated: "And you visit him every morning!" [Rather] this [is what] we mean: [For] what reason did he (= R. Yosé) not say like R. Nathan?

SEE: וְהָאֵנוּ אָנוּ תָנוּ, אָנוּ נָמִי תְנִינָא, נִיחֵזִי אָנוּ

אָנס (אנס: אונס, act. prt. אונס, pass. prt. אָנס);
אָנס* (אנס: אָנס, act. prt. אָנס, pass. prt. אָנס)

he forced; he compelled; he raped
 לָבָד אָנסָד. (שבועות כו,א)
 Your heart compelled you [to take a false oath].

אָנס רַחֲמָנָא פְּטִירָה. (נדרים כז,א וש"י)
 The Torah has exempted [one who was] forced (that is, one who was prevented from carrying out his responsibility because of unavoidable circumstances).

* The first verb is Hebrew, and the second is Aramaic.

אָנס* man of violence; outlaw; bandit
 משגרו האנסין (סנהדרין כד,ב: משנה פ"ג מ"ג)
 when outlaws became numerous

* In Modern Hebrew, an אָנס is usually a rapist (= אונס in Mishnaic Hebrew).

אָנסיב* (נסב אפעל) השיא
 he caused to marry; he married off; he

of bread and wine, but R. Yohanan said: [it applies] even [to] bread and wine. (2) Shall we say [their controversy] is the same as [the controversy between] tannaim [in the following baraita]?

BARAITHA: One who saw bread and [before eating it] said: "How nice is this bread! Blessed be the Omnipresent who has created it!" has fulfilled his duty — [according to] the opinion of R. Méir. R. Yosé says: Whoever alters the formula that the hakhamim have coined for b'rakhoth has not fulfilled his duty.

TALMUD: Shall we say it is Rav Huna who has followed R. Yosé (since both insist upon a specific formula), whereas it is R. Yohanan who has followed R. Méir (since both expressed a more flexible point of view)? (3) [Not necessarily, because] Rav Huna might say to you: [The halakha] I have stated is [in keeping] even with [the opinion of] R. Méir. R. Méir only goes so far as to state [his halakha] in that case where one does mention the word "bread" [in his b'rakha]; however, where one does not mention the word "bread" [in the b'rakha, as in בְּדָבָרוֹ], even R. Méir might concede [that he has not fulfilled his duty].
 אָמר לָד ר' ... עַד כָּאן לֹא קָאָמַר, אָפִילוּ תִּימָא
 SEE: אָמר לָד ר'

אנדרוגינוס

hermaphrodite; a person who has reproductive organs of both sexes
 יבמות פא,א: משנה פ"ח מ"ו
 See example in מ"ו

אָנוס (אנס) pass. prt. אָנוס forced
 SEE: אָנס

אָנח (נוח אפעל: מנח, prt. לינח*, fut. לאנוחי, inf.)
 (1) **הניח** he placed; he left
 אָנח כוּזָא דְמִיָּא אָפּוּמָא דְקוּמְקוּמָא (שבת מח, רע"א)
 he placed a cup of [cold] water on the spout of a kettle

(2) **הניח** "he gave rest";
 he put at ease; he calmed
 בָּעָא אָבִי לְאָנוּחִי דְעַתִּיה דְרַב יוֹסֵף. (ברכות כח, רע"ב)
 Abbaye sought to calm the mind of Rav Yosef.

* Sometimes the letter ' appears after the prefix letter in the future — indicating the vocalization לינח instead of the usual לינח. Similar forms occur in the future אפעל of other verbs as well. The reason for this vowel shift is unclear.
 SEE: מנח

שָׁאֲנִי אֹמֵר for I say; for I assume
 This expression sometimes introduces a halakhic assumption.

שתי קופות (אחת של חולין ואחת של תרומה) ולפניהם שתי סאיו (אחת של חולין ואחת של תרומה) ונפלו אלו בתוך אלו — הרי אלו מותרים, שאני אומר: תרומה לתוך תרומה נפלה, וחולין לתוך חולין נפלה. (יבמות פב, טע"א)
 [There are] two baskets (one containing ordinary fruit and the other t'ruma) and in front of them there are

(2) הסתמכות (בלי התחייבות גמורה)

"reliance" (upon a particular eventuality); a conditional (monetary) obligation undertaken without full commitment, (because it is contingent upon the fulfillment of a condition that each party anticipates will not be fulfilled — as in gambling where the players do not expect to lose) משחק בקוביא ... הנה אסמכתא, ואסמכתא לא קניא. (סנהדרין כד, ב)

[The case of] a dice player is a conditional obligation undertaken without full commitment, and [such an] obligation is not binding (according to Rami b. Hama).

* As to the nature of these allusions, there is some disagreement among the classical commentators. In his Introduction to the Commentary on the Mishna, the Rambam speaks of a mitzva being linked to a pasuk by an interpretation of the Hakhmim in order for it to be known and remembered, even though the interpretation is artificial and not an integral part of the pasuk. On the other hand, the Ritva (ראש השנה טז, א) insists that the pasuk really alludes to the mitzva and recommends the mitzva act, but it is for the Hakhmim to decide whether or not to make such conduct obligatory.

SEE: זכר, אסמכתא

אָסר (אסר: אָסר. prt. a, אָסיר. prt. p, למיסר. inf.)

(1) אָסר; קָשַׁר he bound; he tied
קא אָסר וָשַׁר (בבא מציעא פו, סע"ב ורש"י שם)
he was binding [the wound] and untying [it]

(2) אָסר; הָטִיל אָסוּר

he forbade; he prohibited

מאי דקא אָסר תנא קמא, קא שרי ר' דוסא. (ביצה טב)
What the first tanna forbids, R. Dosa permits.
SEE: איתסר

אָף אַנן נָמִי תִּנְיָנָא

אָף אַנן שְׁנִינּוּ ...
We have also learnt ...
This formula introduces a mishna (or occasionally a baraita) that contains implicit* corroboration of an amora's statement that was previously presented in the Talmud.

(1) אָמַר ר' אָבוּהוּ אָמַר ר' יוֹחָנָן: כָּל אִיסוּרֵי שְׁבִיתוֹרָה — אֵין לֹקִין עֲלֵיהֶן אֶלָּא דִּרְדָּה תְּנַאֲתוּ ... (2) אָמַר ר' זִידָא: אָף אַנן נָמִי תִּנְיָנָא: אֵין סוֹפְגִין אֶת הָאֲרָבָעִים מִשּׁוּם עֲרָלָה אֶלָּא עַל הַיּוֹצֵא מִן הַזֵּיתִים וּמִן הָעֵנָבִים בְּלִבְדוֹ, וְאֵילוּ מִתּוֹתִים, תְּאֵנִים, וְרִימוֹנִים — לֹא. מַאי טַעְמָא? לֹא מִשּׁוּם דְּלֹא קָאָכִיל לְהוּ דִּרְדָּה תְּנַאֲתוּ! (פסחים כד, ב ע"פ משנה תרומות פ"א מ"ג)

(1) R. Abbahu said in the name of R. Yohanan: [As for] all the foods forbidden by the Torah — one is not punished with lashes on account of them, unless [he eats them] in the normal manner of their consumption. (2) R. Zera said: We have also learnt: One does not receive forty lashes on account of "orla" — except for that which issues forth from olives or grapes alone; but not on account of that which issues forth from mulberries, figs or pomegranates. What is

the reason? Is it not because he is not eating them in the usual manner of their consumption?!

* When an amora's statement is found to be stated explicitly in a mishna, an objection is usually raised in the Talmud in the form of לָמָּה קָא מְשַׁמֵּעַ לָנוּ? what [new point] is he teaching us? See that entry.

SEE: תנינא

אָף עַל גַּב דְּ— אָף עַל פִּי שְׁ—

even though; in spite of [the fact] that

אָף עַל גַּב דְּקָא מְשַׁתְּבֵּעַ לִי, לֹא מְהִימֵנוּ לִי. (בבא מציעא ג, א)
Even though he swears to me, he is not trustworthy in my eyes.

אָף עַל פִּי שְׁאֵין רְאִיָּה לְדַבֵּר זָכַר לְדַבֵּר

Although there is no (Biblical) proof for the matter, there is an allusion to the matter (in the pasuk that is about to be quoted).

מִנֵּין לְסִיכָה שְׁהִיא כְּשִׁתְיָה בְּיוֹם הַכִּיפּוּרִים? אָף עַל פִּי שְׁאֵין רְאִיָּה לְדַבֵּר, זָכַר לְדַבֵּר, שְׁנֵאָמַר: "יִתְבָּא כְּמִים בְּקִרְבּוֹ וְכִשְׁמֵן בְּעֶצְמוֹתָיו". (שבת פו, א; משנה פ"ט מ"ד ע"פ תהלים קט"ח)

From where [do we learn that] anointing is like drinking [and is thus forbidden] on Yom Kippur? Although there is no proof for the matter, there is an allusion to the matter, for it is stated: "And it entered like water within him and like oil within his bones."

SEE: רְאִיָּה, זָכַר, אֲסַמְכְתָּא

אָפּוּמָא דְ— "עַל הַפֶּה שֶׁל"

(1) עַל פִּי עֵדוּתוֹ שֶׁל through the testimony of
אִינְהוּ מְפָקִי מִמוֹנָא אָפּוּמָא דְחָד. (ב"ק קיג, ב — קיד, א)
They collect money through the testimony of one [witness].

(2) עַל פִּי; עַל שִׁפְתָּי; עַל פֶּתַח on the mouth of;
עַל פִּי; עַל שִׁפְתָּי; עַל פֶּתַח on the edge of; at the opening of

מִנָּה מִיָּדִי אָפּוּמָא דְחִבְיָתָא. (בבא קמא קט, ב)
he may place something on the edge of the barrel
SEE: פּוּם

לֶאֱפֹקִי* inf. (נפק אפֿעל)

לְהוֹצִיא to take out; to rule out; to exclude
This verb is often used in explaining why a particular element in a text is not superfluous. Two different kinds of explanations are expressed by this term:

(1) The mishna, baraita, or occasionally a pasuk has used a certain word or expression in order to exclude a potentially debatable case from the halakhic rule that is stated. In some instances, the question לָמָּה קָא מְשַׁמֵּעַ לָנוּ? (to rule out what?) is explicitly asked in the Talmud. Then this explanation is presented, introduced by אָפּוּקִי. (See example below.) In other instances, the question is implicit.

משנה: השותה מים לצמא אומר: "שהכל נהיה בדברו" (ברכות מד, א; משנה פ"ו מ"ח)

תלמוד: לאפוקי מאי? ... לאפוקי למאן דחנקתיה אומצא. (שם מד, סע"ב — מה, רע"א)

MISHNA: If one drinks water to [quench] his thirst, he recites נהיה בדברו.

TALMUD: What [case does the term "to quench his thirst" come] to exclude [from requiring a b'rakha]? [It comes] to exclude [a case of] one whom a piece of meat was choking (who needs a drink of water — but not to quench his thirst).

(2) Sometimes, the Talmud explains that the mishna or baraita was formulated in its present form in order to express opposition to the opinion of another tanna. In this sense, the verb לאפוקי is followed by the prefix מְ—.

משנה: ... אלו אבות מלאכות ארבעים חסר אחת. (שבת ע"ג, סע"א; משנה פ"ז מ"ב)

תלמוד: "חסר אחת" — לאפוקי מדר' יהודה, דתניא: ר' יהודה מוסיף את השובט והמדקדק. (שם עה, ב)

MISHNA: These are the principal labors [forbidden on the Sabbath] — forty less one.

TALMUD: "Less one" — to exclude [the opinion] of R. Y'huda, for it is taught (in a baraita): R. Y'huda adds the closing up of the web and the beating of the woof. (Thus R. Y'huda reaches a total of forty-one labors — rather than the thirty-nine of the mishna.)

* This word is popularly pronounced לאפוקי.

SEE: אָפִיק, הוֹצִיא, מִיַּעַט, מִיַּעַט, אֵייתִי

אָפִי/אָנְפִי/אָפִין pl. פָּנִים face; presence

This Aramaic noun appears almost exclusively in the construct state or with personal-pronoun suffixes. In most cases, it also has a ב־ or א־ prefix, as presented in the next three entries. Some of the forms with suffixes are from the singular noun אָף, which also means nose, face, or anger. The following forms with pronoun suffixes are the most common:

אָפִיה/אָנְפִיה his face; his/its (m.) presence
אָפֶיה/אָנְפֶיה her face; her/its (f.) presence
אָפִיהוּ/אָנְפִיהוּ their faces; their presence
מְהַדֵּר אָפִיה (ברכות ו, ב)
he turns his face

* The Aramaic noun is plural, but its English translation is singular. In Biblical Hebrew, אָפִים (the dual form) means face, as in (בראשית יט, א):

בָּאֲפִי/בָאֲנִפִי

בָּפָנִי in the face of; in the presence of
בָּאֲפִי סְהַדִּי פְרַעֲיָה (שבועות מב, א)
he paid him in the presence of witnesses

בָּאֲפִי נִפְשִׁיהָ (בָּאֲפִי נִפְשָׁה, f.s. בָּאֲפִי נִפְשִׁיהוּ, m. pl.)
בָּפָנִי עַצְמוֹ by itself; independently

אִיקָא דְמַתְנִי לָהּ לְהָא שְׁמַעְתָּא בָּאֲפִי נִפְשָׁה. (For example, see

לֶאֱפִי "לפני"; לֶקְרָאתָ; מוֹל

"to the face of"; facing; towards; opposite
תַּרְתִּי עֲנִי דְסֻלְקִי — חָדָא לֶאֱפִי חֲבֵרְתָּה (ברכות נט, א)
two clouds that rise — one facing the other

אָפִיד (אָפִיד: אָפִיד. prt. fut. ליפוד, imp. ליפוד, inf. he reversed; he interchanged

מאי חזית דאפכת בתריתא? אפוד קמיתא! (ברכות כה, ב)
Why did you reverse the [order of the statements in the] last [baraita]? Reverse the first [baraita]!

SEE: מאי חזית

אָפִילוּ תִימָא ר' ... אָפִילוּ תִאמַר ר' ...

You may say [that the text is compatible] even [with the opinion of] R. ...

After it was asserted that an anonymous halakha in a mishna or a baraita is consistent with only one side of a controversy between tannaim, it is now argued that the halakha may also be consistent with the opposing opinion, after all.

זְרִיעָה וְחִרְשָׁה בְּשִׁבְעִית מִי שְׂרִי? אָמַר אַבְי: בְּשִׁבְעִית בְּזִמְנוּ הַזֶּה, וְרַבִּי הֵיא ... רָבָא אָמַר: אָפִילוּ תִימָא רָבָנוּ — אָבוּת אָמַר רַחֲמָנָא; תּוֹלְדוֹת לֹא אָמַר רַחֲמָנָא. (מועד קטן ב, סע"ב)

Can [irrigation, which comes under the heading of] either sowing or plowing, be permissible during the Sabbatical year?! Abbay said: [The mishna speaks] of the Sabbatical year nowadays, and it [follows the opinion of] Rabbi (who holds that the Sabbatical year is of only Rabbinic status; hence essential irrigation is permissible). Rava said: You may say [that the mishna is compatible] even [with the opinion of] the Hakhmim (who disagree with Rabbi and hold that the Sabbatical year has Torah status even nowadays) — [irrigation is permissible, because] the Torah has stated [only] main categories of labor; secondary categories (like irrigation) the Torah has not stated [as being forbidden].

אָפִיק (נפק* אפֿעל: מָפִיק. prt. act. מָפִיק. prt. pass. inf. לאפוקי)

Besides the basic meaning he took out or he brought forth (like its Hebrew parallel הוֹצִיא), this Aramaic verb is used in the following senses:

(1) הִבִּיעַ he expressed
אָפִיקָה רַחֲמָנָא בְּלִשּׁוֹן "מִחְמָצָת" (פסחים כה, ב ע"פ שמות יב: ב)
the Torah expressed it with the term "leavening" (= something that causes fermentation)

(2) לָמַד he derived (from a pasuk)
אִית תַּנָּא דְמָפִיק לֵיהּ לִידוֹת מִן "לְדוֹר וָדוֹר" (נדרים ג, ב ע"פ במדבר ו, ב)

there is a tanna who derives abbreviated formulas [for vows] from [the passage] "to vow a vow"

(3) הִשְׁתַּמֵּשׁ he used (a Biblical passage to teach)

האי "אם המצא תמצא" מפיך ליה לנגב עצמו. (בבא קמא סד, ב ע"פ שמות כב:)
This [passage] "if it indeed be found" he uses for [the law of] the thief himself.

(4) הוציא (בפקדת בית דין); עקל
 he dispossessed (through the judicial process)

ואי תפס, לא מפקינו מיניה. (בבא קמא טו, ב)
But if he has [already] seized [the property], we (= the court) do not dispossess him [of it].

(5) הוציא ידי חובתו
 he caused another to fulfill his obligation;
 he performed [a duty] in behalf of another

אתי דאורייתא ומפיך דאורייתא (ברכות כ, ב)
[one who is obligated by] Torah law can come and perform [a duty] in behalf of [another who is obligated by] Torah law

(6) הוציא; מעט
 he excluded; he ruled out

אפקה רחמנא לשבועת עדות מקלל שבועת ביטוי (שבועות כה, ב)
the Torah has excluded the oath pertaining to testimony from the category of the oath confirming a statement

* For a full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 6.

SEE: נפק, הוציא, לאפוקי, מפיך, מפק

אַפּוּשׁ (נפש אפעל: מפיך, אפויש, inf.)
 הרבה
 he increased; he extended

דילמא אתי לאפויש בשביל ישראל (שבת ככ, א)
perhaps he will come to increase [the amount of water he draws] for the sake of a Jew

אַפּוּסִיד (פסד אפעל: מפקיד, פקסיד, fut., לאפסודי inf.)
 הפסיד; הזיק

he caused a loss; he damaged; he spoiled
 איהו הוא דאפסיד אנפשיה. (כתובות ב, סע"ב ועוד)
It is he who has caused a loss to himself.
 SEE: פסיד

אַפּוּסִיק (פסק אפעל: מפקיק, פקסיק, inf.)
 הפסיק
 he separated; he stopped

רב איקלע לבבל. חזינוהו דקא קרו הלילא בריש ירחא, סבר לאפסוקינהו. (תענית כה, ב)
Rav happened to come to Babylonia. He saw them (= people) who were reciting Hallel on Rosh Hodesh (and) he considered stopping them.
 SEE: פסק

אַפּוּקָה (אפיק+לה)
 SEE: אפיק

אַפּוּקִיה (אפיק+ליה)
 SEE: אפיק

אַפּוּקַע (פקע אפעל: מפקע, פקעי, inf.)
 הפקיע; בטל, הוציא
 he cancelled;
 he invalidated; he removed

אפקעיהו רבנו לקידושין (כתובות ג, רע"א וש"נ)
 the hakhamim invalidated the marriage
 SEE: פקע

אַפּוּקִיר (פקר אפעל: מפקר, פקורי, inf.)
 הפקיר
 he renounced ownership; he abandoned

נפיש טרחייהו ... אפוקירי מפקר להו. (בבא מציעא כא, א)
[In a situation where] it is too much bother [to collect] them ... he would certainly abandon them.

* The infinitive אפוקירי is used to strengthen he would abandon, and is best translated in English by an adverb such as certainly or really.

אַפּוּרִישׁ (פרש אפעל: מפרש, פריש, inf.)
 הפריש; הרחיק
 he separated; he kept away

לאפרישי מאיסורא (שבת מ, ב)
to keep [people] away from sin
 SEE: פריש

לְאַצּוּלִי inf. (נצל אפעל: מציל, פרי, fut.)
 להציל
 to save; to rescue

קאי בתרי עברי דנהרא, דלא מצי אצוליה. (סנהדרין עב, ב)
They are standing on two opposite sides of the river, so that he cannot save him.

אַצּוּנַע (צנע אפעל: מצנע, פרי, inf.)
 הצניע; הטמין; שמר
 he hid; he concealed;
 he put aside

הני — אינש אצנעיהו. (בבא מציעא כה, ב)
These a person put aside.

אַקְדִים (קדם אפעל: מקדים, פקדים, fut., לאקדומי inf.)
 הקדים
 he made first or earlier; he put first; he acted earlier; he anticipated

אידי דחביבה ליה, אקדמה. (יבמות לא, ב, א)
Since it is dear to him, he put it first [in the mishna].
 * Regarding this form of the future, see אָנַח and its note.
 SEE: קדם

אַקִיל (קלל אפעל: מקיל, פקיל, inf.)
 הקל
 he ruled leniently

משום עיגונא אקילו בה רבנן. (גיטין ג, רע"א; יבמות פח, א)
Because of the "aguna" (= anchored-wife) problem, the hakhamim ruled leniently about her.

אַקִישׁ (נקש אפעל: מקיש, פקיש, fut., לקיש, imp.)
 לקיש; השקיש
 he compared;
 he drew an analogy (between two matters, usually because of their juxtaposition in Scripture)

לאקושיה לחג המצות (ראש השנה ד, סע"ב ע"פ דברים טז: טז)
to compare it (= the Sukkoth festival) to the festival of unleavened bread (= Pesah)
 SEE: היקש, הקיש, מקיש

אַקִנִי (קני אפעל: מקני, פקני, fut., לאקנווי inf.)
 הקנה
 he transferred possession; he sold

ינוקא מקני קני, אקנווי לא מקני. (סוכה מו, ב, ורש"י שם)
Children can acquire possession; [but] they cannot transfer possession.

* See note under אָנַח regarding this form of the future.
 SEE: קני

אַקְרָאִי מקרה
 chance; casual occurrence
 מעיקרא, סבור אקראי בעלמא הוא (סנהדרין כה, ב)
initially, they thought it was mere chance

* Do not confuse with אקראי (= אקראי), on p'sukim or with reference to p'sukim.

אַקְרִי (קרא אפעל: מקרי, פקרי, inf.)
 הקריא; למד מקרא
 he taught to read;
 he taught Scripture

אנא "זכר" אקרונו! (בבא בתרא כא, רע"ב ע"פ דברים כה: ט)
As for me — they taught me to read [As for] me — the male Amalekites — instead of זכר, the memory of Amalek!

אקרייה, ואתנייה, ושוניה גברא רבא. (בבא מציעא פד, א)
He (= R. Yohanan) taught him (= Resh Lakish) Scripture, and he taught him mishna, and he made him a great man.

SEE: קרא

אַקְרִי
 אקרי
 SEE: אקרי

אַקְרִיב (קרב אפעל: מקרב, פקרב, fut., לאקרובי inf.)
 הקריב
 he brought near; he offered (as a korban)

אפריש, וקא אקריב (ראש השנה ו, א)
he set aside [the animal], but he has not offered [it as a korban]

* See note under אָנַח regarding this future form.

אַקְשִׁי (קשי אפעל: מקשי, פקשי, inf.)
 הקשה
 he raised a difficulty; he objected;
 he pointed out a contradiction

אמר שמעתא, ואקשי. (בבא קמא קיז, סע"א לפי כ"י)
He presented a halakha, and [the other scholar] raised a difficulty.

* Do not confuse with אקיש from the root אקש.
 SEE: מקשי

אַרְבָּא ספינה
 boat
 הוו קאזלי בארבא (חולין קה, ב)
[they] were travelling in a boat

אַרְבִּיסֵר/אַרְבִּסֵר ארבע עשר
 fourteen

אַרְבִּסֵרִי ארבע עשרה
 fourteen (f.)

אַרְבַּע/אַרְבַּעִי ארבע
 four (f.)

אַרְבָּעָא ארבעה
 four

אַרְבַּעִין ארבעים
 forty

אַרְוּוּחַ (רוח אפעל: מרווח, פרי, inf.)
 הרחיב; הרחיק
 he extended
 ארווה לה זמנא (קידושין ו, ב)
he extended the time [for repayment] for her

אַרְוִיחַ (2) הרויח
 מרווח עסקד (ברכות נו, א)
 SEE: רוח, רוחא

אַרְי prt. (ארי; קארי (ק+ארי)
 מערה; עוסק
 attached; involved
 SEE: אירי, אירא

וְדַקְאֲרִי לֵה מַאי קֶאֱרִי לֵה
 ומי שעוסק בה, מה הוא עוסק בה?
 And [as for the one] who is involved with it (and has pointed out a difficulty with the mishna or baraita), how [does it happen that] he has become involved with it!

With this question the Talmud expresses amazement at the hakham who raised a difficulty, because its resolution is too obvious.

(1) ר' יוחנן אמר: קדשו בכורות במדבר, וריש לקיש אמר: לא קדשו בכורות במדבר ... (2) איתיביה ר' יוחנן לריש לקיש: "עוד שלא הוקם המשכן, היו הבמות מותרות ועבודה בבכורות." (3) אמר ליה: באותו שיצאו ממצרים ... (4) ודקארי לה, מאי קארי לה? (בכורות ד, ב)

(1) R. Yohanan said: The first-born [sons] in the wilderness were sanctified (for Divine service), but Resh Lakish said: The first-born in the wilderness were not sanctified. (2) R. Yohanan raised an objection against Resh Lakish (from a mishna): Before the tabernacle was erected, the high places were permitted [for offerings], and the [Divine] service [was performed] by the first-born. (3) He (= Resh Lakish) said to him: By those [first-born] who had departed from Egypt (not by those born in the wilderness) ... (4) And (as for the one) who is involved with it (= R. Yohanan, who raised the objection from the mishna), how [does it happen that] he has become involved with it (since it is an obvious answer that the first-born were those who had left Egypt, since they were old enough to perform the Divine service)!

ועי' כתובות טז, רע"א וש"נ בגליון הש"ס ושם לו, ורש"י שם.

אַרְיָא ארי
 lion
 (1) Sometimes, ארְיָא is a metaphor in Aramaic for an outstanding Torah scholar, as in our example:*

אמר ליה שמואל לחי' בר רב: בר ארְיָא** תא, אימא לך מילתא מהני מילי מעלייתא דהנה אמר אבד. (חגיגה יד, רע"א)

Sh'muel said to Hyya, the son of Rav: Son of the

mishna or baraita that the Talmud is discussing is compatible with only one side of a controversy between tannaim or that the scope of the clause is limited to certain circumstances. Usually, this comment refers to a later clause (סיפא) that is found to be of different authorship from that of the first clause (רישא). The Talmud considers such a split authorship unsatisfactory.

ברייתא: שבה — מִזֵּק נוֹתֵן כְּשֶׁעַת הַזֶּקֶק.
תלמוד: מִיֵּד ר' יִשְׁמָעֵאל הָיָא ... אִימָא סִיפָא: כָּחַשׁ — כְּשֶׁעַת
הַעֲמָדָה בְּדִין. אֲתָאן לִר' עֲקִיבָא! ... רִישָׁא ר' יִשְׁמָעֵאל, וְסִיפָא
ר' עֲקִיבָא! (בבא קמא לד,א)

BARAITHA: [Where there is subsequent] improvement [of the damaged property] — the offender pays compensation according to [its value at] the time of the damage.

TALMUD: [In accordance with] whose [opinion is this halakha]? It is R. Yishmael's Take note of the latter clause: [Where there is subsequent] depreciation — [he pays] according to [its value at] the time of [the case's] being brought to court. [With this halakha] we have come to [the opinion of] R. Akiwa! Is the first clause [according to] R. Yishmael, and the latter clause [according to] R. Akiwa?!

SEE: אֲתָאן, סִיפָא אֲתָאן ל-, רִישָׁא ר' ... וְסִיפָא ר' ...

אתאן לתנא קמא באנו לתנא הראשון.

We have come [back] to the first tanna. The Talmud makes this comment with regard to a statement in a baraita. (1) The baraita stated a halakha in the name of one tanna (the תנא קמא). (2) It stated a dissenting halakhic opinion of a second tanna. (3) A halakha is stated in the baraita anonymously. The Talmud's comment, "we have come back to the first tanna," now declares that this anonymous statement is a resumption of the first tanna's utterance — not a continuation of the second tanna's words.

ברייתא: (1) חֲמֵץ — בֵּין לֶפְנֵי זְמַנּוֹ בֵּין אַחֲרֵי זְמַנּוֹ — עוֹבֵר עָלָיו בָּלָא ... דְּבָרֵי ר' יְהוּדָה. (2) ר' שְׁמַעוֹן אוֹמֵר: חֲמֵץ לִפְנֵי זְמַנּוֹ וְאַחֲרֵי זְמַנּוֹ אֵינוֹ עוֹבֵר עָלָיו בָּלָא כְּלוּם ... (3) וּמִשְׁעָה שְׂאִסוֹר בְּאַכִּילָה אֲסוּר בְּהִנָּאָה.

תלמוד: אֲתָאן לְתַנָּא קָמָא. (פסחים כח, סע"א-רע"ב ורש"י שם)
BARAITHA: (1) *Ḥametz* — both before its time (= from noon until darkness on the 14th of Nisan) and after its time (= after *Pesah* if it had been possessed by a Jew during *Pesah*) — is subject to the Biblical prohibition [of eating]. [This is] the opinion of R. Yehuda. (2) R. Shimon says: *Ḥametz* — both before and after its time — is not subject to the prohibition at all ... (3) And from the time eating is forbidden, benefiting [from it] is forbidden.

TALMUD: We have come back to the first tanna (= R. Yehuda, so that the last clause that equates the time of the eating prohibition with the benefiting prohibition

means that R. Yehuda forbids benefiting from *ḥametz* even without eating it from noon before *Pesah*).

אתה אומר ... או אינו אלא ...

Do you say ..., or [perhaps] it is really ...? This formula is used frequently in Midrash halakha. After quoting one Biblical interpretation, the Midrash asks whether that interpretation or an alternative interpretation is in fact the correct one. Ultimately, the first interpretation is chosen.

"עֵינִי תַחַת עֵינִי" — קָמוֹן. אֲתָה אוֹמֵר קָמוֹן — או אֵינוֹ אֶלָּא עֵינִי מִקְשָׁא? (בבא קמא פג, סע"ב ע"פ שמות כא:כד)
"An eye for an eye" [means] monetary compensation. Do you say [it means] monetary compensation, or [perhaps] it is really an eye?

אָתָּו (אתי) prt. pl. קָאָתָּו (= קא+אתו)

they are coming הם באים
בהדי הדדי קָאָתָּו (שבת צט,ב)
SEE: אָתָּא

לְאָתָּוִי אֵייתִי SEE:

אתון* אַתֶּם (m. pl.)
אתון מהתם מתנינו לה; אַנּוּ מִקְחָא מִתְנִינוּ לָהּ. (תענית ז,ב)
You derive it from there (= that pasuk); we derive it from here.

* For a full listing of independent personal pronouns in Babylonian Aramaic, see Grammar for Gemara: Chapter 7.2.

אֲתַחִיל (תחל אפעל: מתחיל, prt. אֲתַחִילי inf.)
he began התחיל
אֲתַחִילי בְּפוֹרְעֻנְתָּא לָא מִתְחִילִין. (בבא בתרא יד, סע"ב)
We do not begin with punishment.

אָתִי (אתי: אָתִי f.s.); קָאָתִי (קא+אתי)
הוא בא
גִּירוּשֵׁין דְּלִרְחוּקָה קָאָתִי ... קִידוּשֵׁין דְּלִקְרוֹבָה קָאָתִי (גיטין עד,א)
divorce, which comes to send her away (from her husband) ... marriage, which comes to bring her close
SEE: אָתָּא

אָתִיָּא (אתי) prt. f.s.
בָּאָה; וְלָקְמַת
This word is used to introduce a גִּזְרֵה-שְׁוָה analogy. אָתִיָּא "לָחֶם" — "לָחֶם" קָתִיב הָכָא: "לָחֶם" עוֹנִי, וְקָתִיב הָתָּם: "וְהָיָה בְּאַכְלֵכֶם מִלָּחֶם הָאָרֶץ." מַה לְהֵלֵךְ מִשְׁלָכֶם, אִם כָּאן מִשְׁלָכֶם. (פסחים לח,א ע"פ דברים טז:ג במדבר טו:יט)
[The halakhic definition of] "bread" [here] is derived [from] "bread" [elsewhere]. Here (= regarding matza on *Pesah*) it is written: "the bread of affliction," while there (= regarding setting aside *ḥalla*) it is written: "and it will be when you will eat of the bread of the land." Just as there [*ḥalla* must be] from your own

[property], here too [matza must be] your own.
SEE: אָתָּא

אָתִיָּא מְבִינִיָּא וְלָקְמַת מִבֵּין שְׁנֵיהֶם.
It is derived from [a combination of] the two of them.

For an example — see ביצה כ,א.
SEE: בָּנִין אָב, (ה)צד השוה שבהן

you came אָתָּת (אתי) 2nd pers. m.s.
For an example — see השתא דאתית להכי.
SEE: אָתָּא

אָתְּלִי (תלי אפעל)
he lit; he kindled הָאָחִיזִי (אש); הָדִלִיק; הִבְעִיר
אֲדִישִׁמָּשָׁא בְּרִישׁ דִּיקְלִי, אָתְּלוּ שְׁרָגָא! (שבת לח,ב ורש"י שם)
When the sun is at the top of the palm trees, light the lamp!

אֲתַמוּהִי (תמה אפעל: מתמה, prt.) inf.
"wonder"; "express astonishment" הִתְמַה

אֲתַמוּהִי קָא מִתְמָה* הִתְמַה מִתְמָה
he is really expressing astonishment; he really is asking a rhetorical question
אֲתַמוּהִי קָא מִתְמָה: "אֲכָתוּב לוֹ רוּבִי תוֹרָתִי?" (גיטין ס, רע"ב ע"פ הושע ח"ב)
[God] is really asking a rhetorical question: "Shall I write most of my Torah for him (= the Jewish people)?" (No! Most of the Torah is to remain oral.)

* The participle מִתְמָה is strengthened by קָא and by the absolute infinitive אֲתַמוּהִי. See note under אֲפָקֵר.
SEE: (ב)תמיחה, קָא

אֲתַמֵּר
SEE: אֲתַמֵּר

אֲתַנִּי (תני אפעל: מתני, prt. אֲתַנִּי inf.)
he taught (mishna); הִשְׁנָה; לָמַד (1)
he transmitted (the text of a halakha)
מִתְנִיתִין נָמִי אִיפְכָא אֲתַנִּינָה! (בבא קמא צו, סע"ב)
[As for] our mishna — they also taught it in reverse (= with the names of the tannaim transposed)!

he stipulated הִתְנָה (2)
וְהָכִי אֲתָנוּ בְּהִדְיוּתָא: אִי מִיָּנּוּ מַלְכִּי, מִיָּנּוּ הַפְּרָכִי, אִי מִיָּנּוּ מַלְכִּי, מִיָּנּוּ הַפְּרָכִי. (עבודה זרה ח,ב)
And so they stipulated with one another: If the kings will be from us, the governors will be from you; if the kings will be from you, the governors will be from us.

* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 13.
SEE: אֲתַנִּי, תַּנָּא (and its second example)

SEE: אֲתַעְבִּיד אֲתַעְבִּיד

he established; הִתְקִין (תקן אפעל)
he instituted (a Rabbinic enactment)

אֲתַקִּין ר' אַבְהוּ בְּקִיסְרִי. (ראש השנה לד, סע"א)
R. Abbahu instituted in Caesarea [the order of blowing the shofar on Rosh HaShana].
SEE: תַּקֵּן

אֲתַקְפָּתָא (תקפה; קשנא)
objection; refutation
סָלַק דְּעִתָּד אֲמִינָא קְאֲתַקְפָּתָא דְּרַב שִׁישָׁא בְּרִיה דְּרַב אִידִי. (חגיגה ט,ב)
You would have thought [the halakha is] in accordance with the objection of Rav Shisha, the son of Rav Idi.
SEE: מִתְקִין

אֲתַרָּא (אתר: אָתָּר abs.) מקום
place; locality
מִר כִּי אֲתַרִּיה, וְמִר כִּי אֲתַרִּיה. (פסחים ג,א ורש"י)
One authority [is speaking] according to [the practice in] his locality, while the other [is speaking] according to [the practice in] his locality.

* The phrase אֲתַר אֲתַר appears in the special Kaddish that is recited after Torah study. In Modern Hebrew אֲתַר means site, and the verb אֲתַר means localized or located.
SEE: לְאֲתַר

אֲתַרִּי (תרי אפעל) הִתְרָה
he warned (the accused just before the crime)
אֲתַרִּי בִּיה מִלְּקוּת, וְלָא אֲתַרִּי בִּיה קְטָלָא. (סנהדרין ט, רע"א)
They warned him about [the punishment of] lashes, but they did not warn him about capital punishment.
SEE: הִתְרָה

SEE: אֲתַתָּא אֲתַתָּא